

The tanna states the matter that is written explicitly [in the Torah]; he does not state that which is derived through an interpretation.

on that very day **בו ביום***

כל היקא דאמרין "בו ביום", ההוא יומא הוה. (ברכות כחא, וראה משנה סוטה פ"ה מ"ב-מ"ה)

Wherever we say (= use the expression) "on that very day," it was that day (on which R. El'azar b. Azaria was installed as Nasi).

* Literally: on it, on the day. The pronoun suffix -ו, it, anticipates the noun יום, day, like the Biblical Aramaic suffix -ה in בָּהּ זָמַנָּה, at that time, in דניאל ג:ז.

an adult young woman **בוגרת* f.**

This term refers to a girl who has reached the age of twelve and one-half years and has attained maturity and adulthood according to Jewish law.

For an example — see ע"פ דברים כב:כג.

* In Modern Hebrew, this term often means a graduate. The masculine form is בוגר.

SEE: נערה

בוקי סריקי

"empty vessels"; absurd opinions **בדים רקים**
לא תתנו ביה בוקי סריקי! (חולין נ, סע"א-רע"ב ורש"י שם)
Don't attribute absurd opinions to him!

SEE: סרק, סריק

בורכא/בורכתא בורות; דבר בורות

ignorance; statement without foundation
This term is used by Rava to express his rejection of halakhoth proposed by Rav Nahman b. Hisha in כתובות סגב, and שבועות יב, רע"ב; חולין פחב.

See Rashi on all three passages and the Arukh s.v. ברך.

בטיל (בטל: בטיל) (pass. prt.)

it was invalidated; it was abolished;
it was neutralized

מית קיסר ובטיל גזירתיה (שבת לגב)
the emperor has died, and his decree has been abolished

בטיל ברובא (בבא מציעא נגא)
[the forbidden object] is neutralized by the majority

בטיל (בטל פעל: בטיל) (prt.)

he abolished; he nullified

אי אישיר חיל, אבטליניה! (גיטין לו, ב)
If I would have authority, I would abolish it!

בטלה דעתו אצל כל אדם

His intention has been voided in view of [the practice of] all people.

לא קבעי אינשי סעודתייהו עליה ... אי קבע עליה סעודתיה, מאי ... בטלה דעתו אצל כל אדם. (ברכות לה, סע"ב ורש"י)

People do not base their meal on it (= wine, and therefore Birkath HaMazon is not recited after it) ...

If one does base his meal on it, what is the halakha

בדק (בדק: בדיק) (prt.)

he searched; he examined;
he tested

אמר רב פפא: בדיק לו רבא. (עירובין נא, סע"א ורש"י שם ורש"י)

Rav Pappa said: Rava was testing us (and asked a question, which I answered).

he repaired;
he added as a correction

בדקה לוי במתניתיה (יבמות י, סע"א; ב"מ מה, סע"א)
Levi added it as a correction to his baraita

* This explanation is given by Rashi in his commentaries on both of these Talmudic passages. Compare it with the next entry. The Ramban, however, in his commentary on the passage in בדקה לוי, understood the verb מצייעא to mean he searched for it. See also the ורש"י and רש"י on that passage.

בדק הבית* repair of the Beth HaMikdash

קדשי בדק הבית (סנהדרין מו, א)
donations dedicated for the repair of the Beth HaMikdash (as opposed to those that are dedicated to the altar as sacrifices, which are termed מזבח)

* See ורש"י ורש"י שם (שם) ורש"י שם.

בדר (בדר: בדר) (prt.)

he scattered

בדר (בדר פעל: בדר) (prt.)

he scattered

אי בדר לה סמא (חולין נד, ורש"י שם)

if they scatter medicine over it

בהדי עם with; in the presence of

לעולם לשתף אינש נפשיה בהדי ציבורא. (ברכות ל, רע"א)

A person should always associate himself with the community.

This preposition is frequently used with personal-pronoun suffixes, especially in these forms:

בהדיה עמו with him/it (m.s.)

בהדיה עמה with her/it (f.s.)

בהדיהו עמהם with them

* For a table of all the forms, see Grammar for Gemara: Chapter 7.326.

SEE: להדי

בהדי ד- while

בהדי דאזלו (בבא קמא גב)

while they were moving

בהדי הדדי זה עם זה

together; simultaneously

אלו עבדי שתי אבות בהדי הדדי (בבא קמא בא)

if he performs two principal [labors] simultaneously

SEE: הדדי, בבת אחת

בהדיא בפירוש; מפורש; בגלוי

clearly; explicitly; openly; directly

תנא מילתא דתניא בהדיא תנני, דאיתא מדרשא לא תנני.

(בבא מציעא צה, סע"א-רע"ב)

ב

באמת אמרו*

in reality [the hakhamim] said

This expression is used in a mishna or a baraita to introduce a specific statement that comprises an exception to the rule previously formulated.

ולא יקרא לאור הנר. באמת אמרו: תתנו רואה היכן התינוקות קוראים ... (שבת יא, סע"א; משנה פ"א מ"ג)

And one may not read by the light of a candle (on the night of the Sabbath). In reality [the hakhamim said: The supervisor may see [by candlelight] where [in the Torah] the pupils are reading ...

Statements introduced by this expression have considerable authority, as the amora R. El'azar has emphasized:

כל "באמת אמרו" הלכה היא. (ב"מ סא, ורש"י ורש"י שם)

Every [statement that is introduced by] "in reality they said" is a halakhic norm.

* In some instances, e.g., באמת אמרו, the word אמרו is missing, but the meaning of the expression is the same. See also the text quoted in the next note.

** According to Rav Hai Gaon and the Arukh, the text reads באמת אמרו, כל "באמת" הלכה למשה מסיני היא. Every [statement that is introduced by] "in reality" is a halakha transmitted to Moshe from Sinai.

we have come to the [issue in] dispute [between the tannaim] ...

The halakha regarding the case now under consideration in the Talmud depends upon the outcome of an earlier controversy between two tannaim, since the same issue is at stake in both cases.

See, for example, the controversy between R. Meir and the Hakhamim in שבת ז, סע"ב.

באנו למחלוקת

we have come to the [issue in] dispute [between the tannaim] ...

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SEE: באני

באני

SEE: באני

באפי, באפי נפשיה

SEE: באפי

בבא (בבי pl.)

gate

ואפי אבבא (בבא מציעא מט, סע"א)

and he was standing at the gate

בבא (בבי pl.)

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בבא (בבי pl.)

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ואפי אבבא (בבא מציעא מט, סע"א)

and he was standing at the gate

[regarding Birkath HaMazon]? ... His intention has been voided in view of [the practice of] all people.

בי

(1) בית house of; home of; school of

אפיתחא דבי נשיאה (קידושין לא,א)

at the gate of the house of the Nasi
In this sense, this word is often used before nouns to produce compounds, which comprise some of the entries that follow.

(2) בין between; among

בין חלתא (ב"מ כ,ב ורש"י שם)

among the sand dunes

For another example, see שמשי.

(3) קבוצה של a group of

בי is used in this sense with cardinal numbers.

For examples, see תרי and תרי.

SEE: דבי

בית מרחץ bathroom

ר' אבהו על לבי בגי. (ברכות ס, סע"א ורש"י שם)

R. Abbahu entered a bathroom.

בית דין court

לבי דינא קמזהר רחמנא (בבא קמא לג, סע"א)

the Torah is warning the court

בית דרי granary; threshing floor

במקנשתא דרי עסקינן. (בבא מציעא כ"א, ורש"י שם)

We are dealing with the gathering (of grain) at the threshing floor.

בית כנישתא synagogue

הנה ... מצלינא בגי כנישתא (ברכות ח,א)

I used to pray in the synagogue

בית מדרשא beth midrash; schoolhouse

מאן אמר הלכה בי מדרשא? (ברכות כח, סע"א ורש"י שם)

Who stated the halakhic ruling [in] the beth midrash?

בית מסותא/מסחותא* bathhouse

ר' חייא הנה יתיב בי מסותא (קידושין לג,א ורש"י שם)

R. Hiyya was sitting [in] the bathhouse

* This noun is derived from the verb אָטַח, he washed, which is the standard translation of רחץ in Targum Onkelos, e.g., תרגום אונקלוס לבראשית מג,א.

בית נשא ביה אבי האשה (אחרי מות האב)

the property of a (deceased) father-in-law

אפיתחא דבי נשא דרב שיזבי (שבת כג,ב ורש"י ותוס' שם)

at the gate of the property of Rav Shizbi's (deceased) father-in-law

בי סדינא מראשות*, כר (תחת הראש)

(that which is) underneath the head; pillow

לא מצינא רש"י אבי סדינא (שבת קיט, רע"א ע"פ כתי)

I do not place my head on the pillow

* Targum Onkelos renders the Hebrew word כר as מראשותיו in כתי: בראשית כתי: אסדוהי

בית עשרה עשרה; קבוצה של עשרה; מנין של

עשרה ten; group of ten (people); minyan

הוּוּ מְכַנְי בֵּי עֶשְׂרָה בְּשַׁבָּת דְּרָגְלָא וּמַצְלו (ברכות ל,א)

they would gather together a minyan on the Sabbath

of the festival and pray

בית מדרש beth midrash

יתיב תרתי סרי שנין בגי רב (כתובות סב, סע"ב)

[R. Akiva] sat (and studied) twelve years in the beth midrash

* In some instances, however, בֵּי רַב means the school of (the amora) Rav, as in רע"א ו, רע"א. The standard meaning is beth midrash, as Rashi emphasizes in his commentary on

קידושין מז,ב.

SEE: בֵּי רַב

בית שמשי "בין השמשות", כניסת השבת

the onset of the Sabbath

כל בֵּי שְׁמִשִּׁי הוּוּ אֵתִי לְבִיתָהּ (כתובות קג,א ורש"י שם)

every [week at] the onset of the Sabbath he would come to his house

בית תרי שנים; קבוצה של שנים

two; pair

קבליה עליה כבי תרי (סנהדרין כג,א)

he has accepted [the testimony of] him upon himself

like [the testimony of] two [witnesses]

בין ביני between; among

ר' אמר ר' אסי ... לא הוּוּ מַצְלו אֶלָּא בֵּינִי עֲמוּדֵי הִיכָא דְהוּוּ

גרסי. (ברכות ח,א ורש"י שם; ושם לב)

R. Ammi and R. Assi ... would only pray between the

pillars (of the beth midrash) where they studied.

בֵּינִי-בֵּינִי/בֵּינִי-וּבֵּינִי בֵּינֵיהֶם

in the meantime; in between

דְּלָמָא אֶפְסִיקָה לֵה שְׁכִירוֹת בֵּינִי בֵּינִי (בבא מציעא צח,ב)

perhaps the rental in between (the two borrowings) has

interrupted it

בֵּינֵיהֶם

בין שניהם

between the two of them

SEE: אֶתִּיא מִבֵּינֵיהֶם

בֵּינֵיהֶם

בין שניהם

between them

For examples — see בֵּינֵיהֶם and אֶתִּיא מִבֵּינֵיהֶם.

ביעתא (ביעי pl.)

אפילו ביעתא בכותחא, לא לישרי איניש במקום רביה.

(כתובות ס,ב)

Even [a case as obvious as eating] an egg together with

a milk product, [a person] should not rule as

permissible in his teacher's jurisdiction.

ביעתותא בעתה; פחד

fright; fear

משום ביעתותא דגמלים אורחא היא (פסחים ג, סע"א)

on account of the fear of [falling off] camels, it is

normal [for women to ride in a more secure fashion]

SEE: בעית

בישא (ביש abs.; בישתא f., בישא f. abs.)

bad; evil

אעס בישא* (בבא קמא צט, סע"ב ורש"י שם)

* This expression is used in Modern Hebrew to mean a

disastrous affair or a fiasco.

SEE: לישנא בישא, עינא בישא

בישו/בישות רוע; ברוע

evil; wickedness; [with] displeasure

הדר חזייה לר' אליעזר בישות. (מכות ח,ב ורש"י שם)

Thereupon he (= Resh Lakish) looked upon R. Eliezer

with displeasure.

בית (בית constr.), ביתא* (בית constr.)

house; school; Beth HaMikdash

For examples, see the entries that follow.

* The first form is Hebrew, and the second is Aramaic.

SEE: בֵּית הַפָּרֶס

בית עולמים

"the eternal house"; the Beth HaMikdash

בשלושה מקומות שרתה שכינה על ישראל: בְּשִׁילֹה, וְנוֹב וְגִבְעֹן,

ובית עולמים. (זבחים קיח,ב)

The Divine Presence rested on Israel in three places:

in Shilo, Nov-Giv'on, and [in] the Beth HaMikdash

(in Jerusalem).

* In one instance in the Tosefta (ב"מ כ"ד), the same

expression means a cemetery — like the Aramaic

בית עולמים. Both the Aramaic and the Hebrew

עולם are used in Modern Hebrew in that sense.

בית עולמין בית קברות

cemetery

שאלית ... בבית עולמין דהוצל (סנהדרין יט,א)

I asked ... in the cemetery of Hutzal

* See, however, the comment of מרש"ל there.

ביתא

her house; marital relations with her

husband; her private parts

אסורה לביתה (סוטה ב,א; משנה פ"א מ"ב)

she is forbidden to [have] marital relations with her

husband

his house; his wife

"ביתו" זו "אשתו". (יומא ב,א; משנה פ"א מ"א)

"His house" means "his wife"

SEE: דביתהו, אֶנְשֵׁי בֵּיתוֹ

מביתו

out of his own pocket; from his money

משלם מביתו. (משנה שקלים פ"ה מ"ד)

He must pay out of his own pocket.

בכדי within [the amount or time] needed ...

בכדי אכילת פרס (ברכות לז,ב ורש"י)

within [the time] needed to eat half [a loaf]

SEE: כדי

בכדי

לחנם; ללא צורך

for nothing; needlessly

אסרוחי בי דינא בכדי, לא מטרחינן. (בבא קמא כט, רע"ב)

We do not trouble the court needlessly.

* The expression occurs in the Biblical text itself, for example

reason), is used in Modern Hebrew.

SEE: כדי

בל

This Hebrew word appears in the Talmud, chiefly

as a substitute for לא in quotations of Biblical

prohibitions.*

עובר משום "בל יראה" ו"בל ימצא" (פסחים ה,ב ע"פ "לא

יראה" בשמות יג: ו"לא ימצא", שם יב:יט)

He is in violation of the prohibition "[hametz] shall

not be seen" and "it shall not be found."

* It sometimes occurs in the Biblical text itself, for example

in בל תניחני לעשקי (תהלים קיט:קכא)

בל תניחני לעשקי

בלא גברי "בלא אנשים", בלי מוסרים בשם

"without people"; without [intermediary]

scholars (who transmitted the halakha in the

name of the original authors)

והאמר רב חייא בר אשי אמר רב: הלכה כר' יהודה, ורב חנן

בר אמי אמר שמואל: הלכה כר' שמעון? ורב חייא בר אבין

מתני בלא גברי: רב אמר הלכה כר' יהודה, ושמואל אמר הלכה

כר' שמעון? (שבת קיא, רע"ב ורש"י שם)

But did Rav Hiyya b. Ashi not say [that] Rav said:

The halakha is in accordance with R. Y'huda, and

Rav Hanan b. Ammi said quoting Sh'muel: The

halakha is in accordance with R. Shim'on?! And R.

Hiyya b. Abin teaches it without [intermediary]

scholars: Rav said: The halakha is in accordance with

R. Y'huda, and Sh'muel said: The halakha is in

accordance with R. Shim'on?!

בלבד only; exclusively

ר' טרפון אומר: אין מדליקין אלא בשמן זית בלבד. (שבת

כד,ב; משנה פ"ב מ"ב)

R. Tarfon says: We may not kindle [the Sabbath lights]

except with olive oil exclusively.

ובלבד ש-
נתן עליה נסר שהוא רחב ארבעה טפחים — קשרה, ובלבד שלא יישן תחתיו. (סוכה יד,א: משנה פ"א מ"ו)
[If] one placed a board that is four handbreadths wide on it (= the sukka), [the sukka] is valid provided that he does not sleep under it (= the board).

במאי (ב)מאי SEE:

במה (ב)מה SEE:

בן דעת
נפל לתוכו בן דעת — פטור. (בבא קמא נד, רע"ב ע"פ כת"י)
[If] an intelligent being fell into it (= a pit), [the person who dug it] is exempt [from paying damages].

בן זוג; בר זוגא*
partner; mate
היו כותבין על קרשי המשכן לידע איזה בן זוגו. (שבת קג, א: משנה פ"ב מ"ג)
They used to write on the boards of the Mishkan (= Tabernacle), so that they would know which [board] is its mate.

* The first expression is Hebrew, and the second is Aramaic.
SEE: זוג

בן חורין (בני חורין. pl.) **בר חורין*** (בני חרי. pl.)
"son of noblemen"; a free man
See example under the plural, בני חורין.
* The first form is Hebrew, and the second is Aramaic.
SEE: חורין

בן יומו (בני יומן. pl.)
within its [twenty-four-hour] day; less than one-day old
שור בן יומו קרוי "שור". (בבא קמא סה,ב)
An ox within its [first] day is [already] called "an ox."
SEE: בן יומא

בן קיימא
capable of living; viable
נתפניו ... לנפלים והרג בן קיימא — פטור. (בבא קמא מד,א: משנה פ"ד מ"ו)
[If] he aimed for ... non-viable infants and killed a viable [one] — he is exempt [from responsibility].

בני חורין; בני חרי*
(1) "sons of noblemen"; free men
"בני חורין" — למעוטי עבדים. (בבא קמא טו, רע"א ע"פ משנה שם יד, רע"ב)
[The mishna specifies] "free men" — excluding slaves.

(2) free properties
A creditor may collect his debt from property that has remained in the possession of a debtor (usually a borrower) who still owes him money.
נהי דלא גבי ממשעבדי, מבני חרי מגבא גבי. (ב"מ יב,ב)

Granted that [the creditor] may not collect from subjugated properties [that have been transferred to a third party], he may certainly collect from free properties.

* The first form is Hebrew, and the second Aramaic. Compare: הַזְקִינִים וְאֵל הַחֲרִים (מלכים א כא,ח:).
SEE: נקסים בני חורין, נקסים משועבדים, חורין, חרי

בני בן באני SEE:

בגין אב
"the building of a father";
the establishment of a prototype

According to this rule of Biblical interpretation, one topic — or an abstraction based on the common properties shared by two or more topics — is set up as a *prototype*, in order to teach us the meaning of a term in the Torah or to apply a halakha to other comparable topics.

(1) When the prototype is one topic, the formula ... or the expression מִדָּא מִדָּא may be used in the Talmud. In the list of thirteen rules of interpretation of R. Yishmael, this method is termed *the establishment of a prototype from one pasuk*.

תני דבי ישמעאל: הואיל ונאמר "בגדים" בתורה סתם, ופרט לך הנותב באחד מהן "צמר ופשתים" — מה להלן "צמר ופשתים", אף כל "צמר ופשתים". (שבת כו, רע"ב ועי' רשי' שם ע"פ ויקרא יג:ז)

The school of R. Yishmael teaches: Since "garments" have been mentioned in the Torah without specification, and Scripture has specified one of them for you (elsewhere) as "wool and flax" — just as there [the "garment" mentioned is one made of] "wool and flax," so all ["garments" mentioned are those made of] "wool and flax."

(2) When the prototype is a theoretical construct based upon the *common denominator* (of two topics) — we deal with משני כתובים *the establishment of a prototype from two p'sukim*.

אזהרה מניין? תלמוד לומר: "אלהים לא תקלל ... אם היה אביו דין, הרי הוא בכלל "אלהים לא תקלל", ואם היה אביו נשיא, הרי הוא בכלל "נשיא בעמד לא תאור". אינו לא דין ולא נשיא — מנין אמרת? הרי אתה דן בגין אב משניהם: לא ראי נשיא דין, ולא ראי דין כראי נשיא ... — הוצד השנה שבהם שנה "בעמד" ואתה מזהר על קללתו, אף אני אביא אביד ש"בעמד" ואתה מזהר על קללתו. (סנהדרין סו,א ע"פ שמות כב:ז)

From where [do we derive] a warning [against cursing one's father]? Scripture teaches: "You shall not curse judges" If his father be a judge, he is included in "You shall not curse judges"; and if his father be a ruler, he is included in "and a ruler of your people you shall not curse." [If] he be neither a judge nor a ruler, from where [do we derive a warning]? You may say [that] here you derive [the warning from] the establishment of a prototype from the two of them: A

ruler is not like a judge, nor is a judge like a ruler ... — the common denominator between them is that they are "of your nation" and you are forbidden to curse them, I too include your father who is "of your nation" [so that] you are forbidden to curse him.

* Our explanation follows the opinion of Rashi in his commentary on the first example in this entry. A different explanation is presented by R. Shimshon of Chinon in his *Sefer K'rithoth* III:3.

בסיים
נעים; טעים
pleasant; tasty; sweet
טעמיה, הוה בסיים טובא. (פסחים קז,א)
He drank [some of] it, and it was very tasty.

בעא (בעי: בעי. prt., ליבעי. fut., למיבעי. inf.)
שאל (1)
he asked
For examples, see the next three entries.

(2) **הוא שאל; he requested**
בקש
בעו רבנו רחמי עליה ואתסי. (ברכות ו,א)
The hakhamim asked for mercy (= prayed) for him, and he was cured.

(3) **הוא רצה; he wanted; he desired**
רצה
בעא למיסק לארץ ישראל. (כתובות קי, סע"א)
He wanted to go up (= to immigrate) to Eretz Yisrael.

(4) **הוא צריך; he required; he needed**
צריך
לא בעיא גיטא. (גיטין צא,א)
She does not need a bill of divorce [in order to remarry].

* For the full conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 11.
SEE: בעיא, אי בעי, איבעית אימא, איבעי

בעא מיניה שאל אותו
he asked him
This expression introduces a problem that an amora posed to his teacher or his colleague.
בעא מיניה אבני מרבה: מהו לכבות את הדליקה ביום טוב? (ביצה כב,א)
Abbayé asked Rabba: What is [the halakhic ruling about] extinguishing a fire on a festival?

בעו מיניה שאלו אותו
they asked him
This formula introduces a problem that was addressed to a specific amora, usually by unidentified questioners.

בעו מיניה מר' יהושע בן לוי: מהו להסתפק מנזי סוקה כל שבועה? (שבת כב,א)
They asked R. Y'hoshua b. Levi: What is [the halakhic ruling with regard to] taking from decorations of the sukka during all seven days [of Sukkoth]?

בעי (prt.)
שואל
he asks; he poses a problem
This term introduces a problem that a specific amora raises before an authority who is not

identified in the Talmud.
בעי רבא: קדר בשמי קורה — צריך סולם להורידה או אין צריך? (פסחים יב,ב)
Rava poses a problem: [As for] a loaf [of hametz] on the top rafters — is one obligated [to ascend] a ladder to take it down [before Pesah] or not?

בעיא* (= בעיה: בעא + ה-)
he asked it
שאלה; שאל אותה
בתר דבעיא הדר פשטה.
* In this verbal form (which should not be confused with the noun *בעיא*), the final א is equivalent to a final consonantal ה in the third-person-feminine-singular suffix.
SEE: איבעי, מיבעי

בעיא* (בעיין. pl.)
שאלה
a (halakhic) problem
In a *בעיא*, the questioner seeks an answer to a problem about which he has a genuine doubt. Both sides of the issue are often explained in the Talmud — separated by the expression או דלקא, or perhaps, or קושניא, מי אמרין, shall we say. (In a *קושניא*, however, the questioner points out a difficulty with regard to a statement or an argument previously quoted in the Talmud, with a view towards refuting it.)
The issues that a *בעיא* seeks to clarify include:
(1) A halakhic ruling about a new case.
(2) The source or reason for a halakha.
(3) The proper interpretation or the correct wording of a tannaitic text.

ותפשט בעיא דרב פפא (מכות כ,א) and you may solve the (halakhic) problem raised by Rav Pappa
Since a *בעיא* is introduced by some form of the verb *בעי*, examples of *halakhic problems* appear in the entries בעי, איבעית אימא, and איבעי להו, בעא מיניה

בעינא* בעינה; כמות שהיא as it (f.) is; intact
בעיניה* בעינה; כמות שהוא as it (m.) is; intact
בעיניהו* בעיניהם; כמות שהם as they are

מפרר זוזרה לרומ, אבל מטיל לים בעיניה. (פסחים כח,א)
He must crumble [his hametz] and [only then] throw [it] to the wind, but he may cast [it] into the sea intact.

* Besides these Aramaic forms, this word also occurs in Biblical Hebrew, e.g., (ויקרא יג:ה ות"א), the plague remained intact, and in Talmudic Hebrew in (גיטין כז,ב רע"ב; צה,א ורש"י שם), the stolen article must return intact. In post-Talmudic Hebrew, this word is used without a suffix with the same meaning: בעין (or בעיין, as pronounced by many Ashkenazic Jews), e.g., in Rashi's commentary on כתובות צג,ב.
SEE: עין

כרבעין למימר לקמן

כמו שאנו רוצים לומר לפנינו

as we are going to (lit. "want to") say later on. This expression indicates a cross-reference to the original halakhic text, which is quoted in the Talmud a bit further on — usually within a page or two.

בזוטו של ים ובשוליתו של נהר — אף על גב דאית ביה סימן, רחמנא שרייה, כדבעין למימר לקמן. (בבא מציעא כא, ב) מנין לאבידה ששטפה נהר שהיא מותרת? דכתיב ... (שם כב, ב) [If a lost article is found swept up] by the tide of the sea or by the flooding of a river — even if it has a mark of identification, the Torah permits [the finder to keep] it, as we are going to say later on. (One page later the Talmud quotes the halakha in the name of R. Yohanan.) From where [do we learn] that a lost article that a river swept up is permissible [to be kept by the finder]? As it is written [in the Torah] ...

בעית pass. prt. (בעת)

נבצת; מפחד frightened; afraid
גב משל אביו ואכל בשרו אביו ... בעית. (סנהדרין עא, א) [If] he stole [money] from his father and ate [food he had bought with it] on his father's property ... he is afraid (to persist with such conduct on a regular basis).
SEE: ביעתותא

בעלי (בעלים pl.) husband
SEE: בעלים

בעל² (בעל¹ constr. f.s.; בעלי pl. m.) owner/master of; possessed of; subject to
This Hebrew noun often forms a compound with the noun that immediately follows it. The more common compounds comprise some of the following entries.

בעל דברים¹ plaintiff
לאו בעל/בעלת דברים ידי אמי! (בבא קמא ה, סע"ב; כתובות פא, סע"ב)
You are not my plaintiff! (= You have no standing in this dispute!)

* See Targum Onkelos and Rashi's commentary on that pasuk, and its interpretation in ב, מ, ב, בבא קמא.

בעל דין litigant; opponent (in court)
מנין לדין שלא ישמע דברי בעל דין קודם שבא בעל דין חברו? (שבועות לא, א)
From where [do we learn that] a judge should not listen to the words of [one] litigant before his fellow litigant enters?

בעל הבית

owner of the house; landlord; owner; host;

private individual; ordinary person (in contrast to a person engaged in a particular profession)

החנני כבעל הבית — דברי ר' מאיר. ר' יהודה אומר: החנני כשולחני. (בבא מציעא מג, א; משנה פ"ג מ"א)
A shopkeeper is [considered] like a private individual (hence he may not use money, which was deposited with him for safe keeping) — [this is] the opinion of R. Meir. R. Yehuda says: A shopkeeper is [considered] like a money-changer (hence he is allowed to use the money).

בעל חוב¹

"an owner of a debt"; creditor; lender
אתא בעל חוב, טרפה מיניה. (בבא מציעא יד, א)
A creditor came, [and he] seized it from him (as payment of his debt).

* In post-Talmudic Hebrew, this expression is often used in the opposite sense: subject to a debt, debtor, borrower. See, e.g.: רש"י לכתובות פ, סע"א ד"ה "פריעת בעל חוב"; רמב"ם הל' מלוה ולוה פ"א ה"ג.

בעלי חיים¹ pl. animals
צער בעלי חיים דאורייתא. (בבא מציעא לב, רע"ב)
[The prohibition of causing] suffering to animals is of Torah authority.

* The singular, בעל חיים, does not occur in the Mishna or in the Talmud, but it is used in Modern Hebrew.

בעל/על כרחי- נגד רצוני- against the will of
This expression is used with personal-pronoun suffixes exclusively. The following forms are the most common ones:

בעל/על כרחי	against your will
בעל/על כרחיה	against his will
בעל/על כרחיה	against her will
בעל/על כרחיהו	against their will

נקט מתרניהו — מחד מדעתיה ומחד בעל כרחיה. (ב"מ ב, ב)
He received [money] from both of them — from one [he received it] willingly and from the other one [it was forced upon him] against his will.

בעל מום having a blemish; defective
שחטו, ונמצא בעל מום (פסחים עא, סע"ב; משנה פ"ו מ"ו)
[if] he slaughtered it (= the animal), and it was found to have a blemish

בעל תשובה a repentant sinner
אם היה בעל תשובה, אל יאמר לו: "זכור מעשיך הראשונים" (בבא מציעא נח, ב; משנה פ"ד מ"י)
If [someone] is a repentant sinner, one should not say to him: "Remember your former deeds!"

בעלים

(1) the owner; the owners
When used in this sense, this Hebrew noun always

appears in the plural form — even though the owner may be a single individual.

מעשר שני שאין דמיו ידועין — פודין אותו בשלשה לקוחות ... אפילו אחד מהם בעלים. (סנהדרין יד, ב)
A second tithe whose value is not known may be redeemed according to [the evaluation of] three dealers ..., even if one of them is the owner [himself].

The noun בעלים usually takes a plural verb, even when it is singular in meaning.*

נתיאשו הבעלים (ב"מ כב, א)
the owner has given up hope

(2) husbands

יש מותרות לבעליהן. (יבמות פד, א; משנה פ"ט מ"א)
Some are permitted to their husbands.

* Biblical Hebrew, however, uses a singular verb if the meaning is singular as in: (שמות כב, ב): וילקח בעליו ולא ישלם (שמות כב, ב): וילקח בעליו ולא ישלם.
SEE: בעל

בעלמא בעולם in the world
Besides this literal meaning, the following two usages are often found in the Talmud:

(1) בדרך כלל, במקומות אחרים in general; in other cases; elsewhere

בעלמא דקתני: מצאתיה (בבא מציעא ב, סע"א ורש"י שם)
in other cases where [a tanna] states: I found it

(2) בלבד merely; alone
וקרא אסמכתא בעלמא (יומא עד, סע"א)

and the pasuk is merely a support
SEE: עלמא

בעלת¹ constr. f.s. בעל

בעיר¹ pass. prt. (בצר) less
See example under בצר.

בצר¹ (בצר: בוצר, prt. inf. לבצור) he cut (grapes for harvesting)

שנים שבצרו את קרמיהם ... (משנה דמאי פ"ו מ"ז)
two [people] who cut [grapes from] their vineyards
* This verb is Hebrew, and the next two are Aramaic.

בצר² (בצר: בצר, act. prt. בציר, pass. prt. למיבצר) it was less; it was missing (inf.)

בציר מעשרה לאו אורח ארעא. (מגילה כג, ב)
It is not proper [to have] less than ten.

בצר³ (בצר פעל: מבצר, prt. inf. לבצור) he reduced; he deducted (פחת)

אבני מסורת* לבצורי חדא. (זבחים לו, סע"ב)
The accepted (Masoretic) spelling (of the word קרנת without a ו, so that it could theoretically be read as a singular noun) has the effect of deducting (from the halakhic requirement) one (sprinkling of the blood of the offering on a corner of the altar).

* See למסורת.

outdoors; outside; the wild
שור בר* (משנה כלאים פ"ח מ"ו) or of the wild; wild ox
אין תוכו כבדו (ברכות כח, א)
his inside is not like his outside (= he is insincere)
* In Modern Hebrew, בר means wild animal. It is similar to ברית in Biblical Aramaic (as in ד"ט: וברית) and in the Targumim (as in כ"ב: וברית).
SEE: ברא

בר/לבר* מ- חוץ מ- outside of; except for
כל פטורי דשבת פטור אבל אסור לבר מהני תלת דפטור ומותר. (שבת ג, רע"א ורש"י שם)
All [occurrences of the term] with reference to the Sabbath [mean] "exempt [from punishment] yet forbidden" except for these three [cases] where [it means] "exempt [from punishment] and permissible."
* Although this word is popularly pronounced בר by Ashkenazim, the vocalization בר is probably more correct, and it serves to distinguish בר from the noun בר, son.
SEE: בר מניה דמחיה, בר מניה ד-, אבראי, בריתא

לבר/לברא/לבראי חוצה outside
See example under לגוי.
SEE: פוק תני לברא

מלבר from the outside
בבא מציעא נג, סע"א
For an example — see

בר (בני pl.) son of
Besides its literal sense, this construct form — like its Hebrew counterpart בן — is combined with other words and expresses a variety of meanings, including: capable of, fit for, subject to, obligated in, possessing, belonging to, and worthy of. The more common compounds thus created are presented in fourteen of the next sixteen entries.
SEE: בת

בר אורנין* בן תורה a Torah scholar
בר אבא ובר אוריין (מנחות נג, א) [he is] a son of noble ancestors, and [he is] a Torah scholar
* This expression should not be confused with בר אריא, which is discussed in the note on the entry אריא.

בר איניש; בר נש
בן אדם "son of man"; a human being
לית דין בר איניש! (שבת קיב, ורש"י שם, ושי"ט)
This is no [ordinary] human being!

* The form בר נש, which has entered Modern Hebrew, is common in the Palestinian Talmud but rare in the Babylonian Talmud.

בר אכילה (בת אכילה f., בני אכילה m. pl.) fit for eating; edible
ראוי לאכילה
צפר לאו בר אכילה הוא כלל; נבילה בת אכילה ואריא הוא דרביע עיקוה. (שבועות כב, ורש"י שם)
Dust is not edible at all; carrion is edible, but "a lion" (= a prohibition) is resting on it.

בר בי רב

בן ושיבה; תלמיד [yeshiva] student; disciple
בר בי רב דחד יומא (חגיגה ה, ט"ב)
a student for one day (who attends lectures only
occasionally and is therefore not a serious scholar)

בר הכי (בת הכי f.)

capable of this בן קד; ראוי לכה; יכול
דחיל מרבנן הוא גופיה הוי רבנן; ואי לאו בר הכי הוא,
משתמע מיליה כצורבא מרבנן. (שבת כג, ע"פ כת"י)
One who stands in awe of the hakhamim will himself
be a hakham; but if he is not capable of this (= of
scholarship), his words will be listened to like [those of]
a Torah scholar.

בר זוגא בן זוג

partner; mate
SEE: זוג

בר חיובא (בת חיובא f.s., בני חיובא m. pl.)

בן חיוב; חייב בדיבר
subject to obligation; obligated
גוי לאו בר חיובא הוא; ישראל בר חיובא הוא. (חולין קל"ב)
A non-Jew is not obligated (in this mitzva); a Jew is
obligated.

בר מינה דההיא

"חוץ ממינה של ההיא"; חוץ מההיא
"except for that"; exclude that [baraita
from our discussion]
This formula is used by an amora or by the
Talmud to introduce a rejection of a proof from a
baraita — either because the baraita can be
interpreted differently (for example, it may refer
to special circumstances) or because it is not
authoritative (for example, its text is faulty).
מת ומשלם לית ליה? ואלא? והתניא: גנב וטבח בשבת ...
משלם ארבעה וחמשה — דברי ר' מאיר ... אמרי: בר מינה
דההיא, דהא איתמר עלה ... משמיה דר' יוחנן ... בטובח על
די אחר! (בבא קמא ע"א)

And he (= R. Méir) does not hold that one condemned
to death may also be required to pay? Does he not?!
But it is stated (in a baraita): [If a person] stole [an
animal] and slaughtered [it] on the Sabbath ..., he must
make the four-fold or five-fold restitution (even though
he would also face the death penalty for Sabbath
desecration) — [according to] the opinion of R. Méir
...! They say [in the beth midrash]: Exclude that
[baraita from our discussion], for [the following
interpretation] has been stated about it ... in the name
of R. Yohanan ... [It refers to a case] where he [had
the] slaughtering [done] by another person (and so he
did not really desecrate the Sabbath and he is punished
only with the monetary penalty; hence there is no
proof that one incurs both punishments where the

death penalty is applicable as well!)

* The feminine singular suffix -ה anticipates the pronoun
היא, literally: except for it, for that.
SEE: בר מיניה ד-

בר מיניה בן מינו
a person of his own status

לא שנה דקטל בר מיניה, ולא שנה דקטל דלאו בר מיניה.
(מכות ט, א)
It makes no difference whether he killed a person of his
own status or a person not of his own status.

בר מיניה ד- "חוץ ממנו של"; חוץ מ-

"except for him ..."; exclude [him from our
discussion]

בר מיניה דרב יהודה, דכיון דמסוכן הוא, אפילו בשבת נמי
שרי למעבד ליה! (שבת ל"ב)
Exclude Rav Y'huda [from our discussion], for since he
is dangerously ill, even on the Sabbath it is also
permitted to do [this] for him!

SEE: בר מינה דההיא

בר מצוה* (בת מצוה f., בני מצוה m. pl.)

subject to the commandments;
obligated by the commandments

שליח דבר מצוה הוא (בבא מציעא צו, ט"א)
an agent who is obligated by the commandments (as
opposed to an agent who is not Jewish)

* In post-Talmudic Hebrew, this term denotes a Jewish youth
who has reached the age of thirteen and is now obligated by
the commandments of Judaism.

בר מצרא (בני מצראי pl.)

"בן הגבול", אדם שיש לו זכות קדימה לקנות נכסי
שכנו
The person who owns the property adjacent to the
property that is about to be sold has the
prerogative of acquiring that property.

משום דינא דבר מצרא מסלקין ליה. (בבא מציעא קמ"א)
Because of the law of the owner of adjacent property,
we remove him (= the would-be purchaser).

בר מתא (בני מתא pl.)

בן העיר
a citizen of a town
בר מתא אבר מתא אחריתי מצי מעבך. (ב"ב כא, ט"ב)
A citizen of [one] town can prevent a citizen of
another town [from setting up a competing enterprise
in his town].

בר סמכא (בני סמכי pl.)

ר' אבין בר סמכא הוא? (קידושין מד, ט"א)
Is R. Abin an authority (in halakhic matters)?

בר פלוגתא*

disputant; opponent (in a Talmudic dispute)
למאן מודה? לר' עקיבא, בר פלוגתא. (בבא מציעא ל"ב)
To whom does he concede [this point]? To R. Akiva,
his opponent.

* Although this compound occurs only once in the Talmud,
it occurs more frequently in the commentaries and in
Modern Hebrew.
SEE: פלוגתא

בר קטלא (בני קטלא pl.) בן מות

(1) liable to [the] death [penalty]
לאו בר קטלא הוא, ולא בר ממונא הוא. (סנהדרין ע"ב)
He is not liable to the death penalty, nor is he obligated
to pay monetary compensation.

(2) sentenced to be executed; condemned to
death

בעידנא דקא מסהדי, גברא בר קטלא הוא. (מכות ה, ט"א)
At the time they were testifying, he was [already] a
man condemned to death.

ברא חיצון

outside
See example under ברא
SEE: בר

ברא (בר abs./cnstr., בני בני pl.)
This noun is often used with personal-pronoun
suffixes, creating the following forms:

my son בְּנִי בְּרִי/בראי
his son בְּנוֹ בְּרִיה
her son בְּתָה בְּרָה

In addition, the third-person suffix -ה sometimes
anticipates the noun that follows in such
expressions as Rav אהא בריה דרבא (שבת ד"א)
Rav Aha, his son [that] of Rava (= Rav Aha, son of
Rava). Thus -ה בריה is equivalent to בר, son of.

SEE: בר

ברבי

SEE: בריבי

ברותא* (הלכה) חיצונה

"an outside [halakha]"; a mistake
This term is used by the Talmud to indicate that
an amora's statement is outside the halakhic
canon. It serves as a polite rejection of a halakha
in the face of a difficulty.

וקא דר' אבהו ברותא היא. (בבא מציעא ט"א)
But this [statement] of R. Abbahu is a mistake.

* In other editions of the Talmud (e.g., in the Munich
Manuscript version of our Talmudic example) and
sometimes in printed editions, the text reads בְּדוּתָא, an
invention. The connotation of the latter term may be a bit
harsher than בְּרִיתָא an outside [halakha]. See the quotation
from the Arukh in the margin of the same Talmudic
passage we have quoted above. A list of all the occurrences
of both terms appears in the margin of מ, פסחים.
SEE: בר, בורקא

בריי

certain; sure; definite
בריי ו"שמה" — ברי עדיף. (בבא קמא ק"ח, א)
[If one litigant issues a plea of] "definite" and [his
opponent counters with a plea of] "perhaps" — [the]
"definite" [plea] wins

ברייבי/ברבי

B^cRebbi
(1) This title is an expression of deep respect that
is used after the names of certain tannaim.

יידו בריבי הנה דורש. (קידושין כא, ב ורש"י שם)
Yudan B^cRebbi was expounding.

(2) It is sometimes used by itself by some tannaim
with regard to other tannaim.

אמר ליה רבן שמעון בן גמליאל לר' יוסי: ברבי! (פסחים ק"א
ורש"י שם)

Rabban Shim'on b. Gamliel said to R. Yose: B^cRebbi!

(3) This word is sometimes the name of a tanna.

ברבי אומר ... (חולין י"א, ב ורש"י שם)
B^cRebbi says ...

* The meaning of the prefix ב here is obscure. However,
when ברבי appears before a proper name, the prefix ב, stands
for son of, so that ברבי יוסי means R. Yishmael, son of R. Yose.

בריייתא

בריייתא; an outside teaching
Both this term and the term מתנייתא are used
instead of the full expression בריייתא בריתא
[of tannaim that has remained] outside [the
Mishna of R. Y'huda HaNasi].* The terms
בריייתא and מתנייתא are practically synonymous, but
בריייתא provides a clearer contrast to מתנייתא, our mishna. It
is therefore preferred in those contexts where both
a baraita and a mishna are quoted or referred to
during the Talmudic discussion.**

* Rabbenu Hananel (סנהדרין י"ב, א) designates a baraita by
the Hebrew word בריתא.

** See the note on the next entry.

SEE: תנא ברא

בריייתא/מתנייתא לא שמיע ליה

הוא לא שמע את הבריייתא.

He has not heard the baraita.
The amora who presented his own halakhic
opinion was apparently unaware of the baraita,
which has just been quoted in the Talmud, that
had already decided the same halakhic point. It is
not shocking that an amora was sometimes
unacquainted with a particular baraita, because
there were so many baraitoth taught by many
different tannaim from various yeshivoth. On the
other hand, the Mishna is such a vital and
influential work that every amora was presumed
to be familiar with its contents. It is never
proposed in the Talmud that an amora was
unaware of a particular mishna.

* The statement בריייתא לא שמיע ליה occurs four times in
the Talmud: in ב, שבת י"ט, ב; שבת י"ט, ב; שבת י"ט, ב; and

ג

גבי/לגבי

next to; with; with regard to

אצל

גבי הדדי תניין. (בבא מציעא לד, סע"א)
[The two baraitoth] are taught next to each other [in the Tosefta].

גבי מתנה דזכות הוא לו זכין לאדם שלא בפניו. (ב"מ יב,א)
With regard to a gift that is [considered] an advantage for him, we may confer an advantage upon a person in his absence.

גבי is also used with personal-pronoun suffixes. The following forms are the most common:

next to you; with regard to you

next to him/it (m.);

with regard to him/it

next to her/it (f.); with regard to her/it

next to them; with regard to them

מאי עבידתיה גביה? (בבא מציעא כד, סע"א)

What is his business with it? (= What right does he have to handle it?)

גברא (גבר, abs., גברי/גוברין pl.)

man; person

אמר רמי בר חמא: הא גברא, והא תיובתא? אמר רבא: גברא קא חזינא ותיובתא לא קא חזינא! (בבא מציעא טז,א)

Rami b. Hama said [with regard to an objection raised by Rav Shesheth]: Here is a [great] man (= Rav Shesheth), and here is a refutation [by him]! Rava said: I do see a [great] man, but I do not see a refutation!

מי סברת חובת גברא הוא? חובת טלית הוא! (מנחות מא,א)
Do you think [that tzitzith] is an obligation upon the person?! It is an obligation for [each] garment!

SEE: ההוא גברא, חפצא

גברא אגברא קא רמית

אדם על אדם אתה מטיל!

"Are you hurling a man against a man?"
Are you pitting one amora's opinion against another's?!

When an amora's halakha is contradicted by a halakha from a more authoritative source — such as a mishna or a baraita — the amora's halakha faces a difficulty, a קושטא. However, when the halakhoth of two different amoraim contradict each other, such a contradiction does not usually cause difficulty for either amora.* Each amora is entitled to his own opinion — even if it is disputed by a fellow amora. Sometimes, this latter

back; outside; the outside part

תוכו טהור, וגבו טמא. (ברכות נב, סע"א)

Its inside is ritually clean, and its outside is ritually unclean.

SEE: אגב, על גב/גבי, אף על גב ד-

גבאי* collector (of taxes or alms for the poor)

הגבאיין שנכנסו לתוך הבית (חגיגה כו,א: משנה פ"ג מ"ו)
the (tax) collectors who came into the house

* Nowadays, this word usually denotes a person who manages a synagogue.

SEE: גבי

the Most High (= God)

אמירתו לגבוהה כמסירתו להדיוס. (קידושין כח, סע"ב: משנה פ"א מ"ו)

One's verbal [dedication of an object] to the Most High is [equivalent to] his delivery [of the object] into [the hands of] a common person (in a private transaction).

* The correct pronunciation is gaVOah — with the final vowel pronounced before the consonantal ה.

beyond the boundaries

(1) beyond the boundaries of (the courtyard of) the Beth HaMikdash

אין אומרים שם המפורש בגבולין. (יומא טז, רע"ב ורש"י שם)
We may not pronounce the specific name (of God) beyond the boundaries of the Beth HaMikdash.

(2) beyond the boundaries of Y^rrushalayim

עשרים וארבע מתנות כהונה ניתנו לאהרן ולבניו ... עשר במקדש ... וארבע בירושלים ... (ב"ק ק"ב)

Twenty-four gifts for the kohanim were given to Aharon and to his sons ... ten in the Beth HaMikdash ... four in Y^rrushalayim ... and ten beyond the boundaries of Y^rrushalayim

the Omnipotent (= God)

"אנכי" ו"לא יהיה לך" מפי הגבורה שמענו. (מכות כד, רע"א)

[The commandments] "I [am the Lord your God]" and "Thou shalt not have [other gods before Me]" we heard directly from the Omnipotent (= God).

collecting גבוי (גבי למקבא inf.) גובה (usually a debt, taxes, or a contribution)

יתמי מקבא גבי לא מקביון מיניה. (כתובות קיא)
Orphans are certainly entitled to collect [a debt owed them, but] we may not recover a debt from them.

SEE: גבאי, גובינא, אגבי

בת יומא/יומה within its day בת יומה
This term refers to a utensil that has been used for cooking within the previous twenty-four hours. קדירה בת יומא (פסחים מד, סע"ב ורש"י שם, בכת"י: בת יומה)

* The final נ- is often substituted for יה, the suffix for the third-person feminine singular.

SEE: בן יומו

after; according to

אזלינו בתר רובא (בבא קמא מו,ב ע"פ שמות כג,ב)
we go after (= according to) the majority

The preposition בתר is used with personal-pronoun suffixes, creating the following forms:

after me	אתרי	בתראי
after him/it (m.)	אתריו	בתריה
after her/it (f.)	אתריה	בתרה
after them	אתריהם	בתריהו

See example under בתריה (ה).

בתר/לבתר ד- אתרי ש-

הא מקמי דשמעה מר' יוחנן, הא לבתר דשמעה מר' יוחנן. (חולין לט,א)

This [opinion was expressed by Resh Lakish] before he heard it (= the new interpretation) from R. Yohanan; the other [opinion was expressed] after he heard it from R. Yohanan.

בתר דבעיא הדר פשטה

אחר ששאלה, הדר ופשטה.

After he had asked it, he subsequently answered it.

The amora who posed the problem is the same one who found a solution to it.

בעי רבא: מקרא מגילה ומת מצוה — הי מינייהו עדיף? ... בתר דבעיא, הדר פשטה: מת מצוה עדיף. (מגילה ג,ב)

Rava raised a problem: [As for] reading the scroll [of Esther on Purim] and the commandment of [attending to] a dead body [where no one else is available] — which one of them takes precedence? ... After he had asked it, he (himself) subsequently answered it: The commandment of [attending to] a dead body takes precedence.

בתרא (בתרייתא f.s., בתראי pl., בתרייתא pl. f.)

last; latest

For examples, see the entries בָּבָא and בְּתָרָא.

In every case, the term baraita expresses contrast to a specific mishna that is being referred to in the course of the Talmudic discussion. On the other hand, in the Talmud: ir appears just twice in the Talmud: ir and שבת סא,א. In both cases, there is no mishna involved in the Talmudic discussion. This data confirms the distinction in usage between the terms baraita and mishna that was stated at the end of the previous entry.

ברם

(1) אבל

דברים שאמרתי לפניכם טעות הו' בגדי, ברם קד אמרו ... (שבת סג, סע"ב ורש"י)

The things that I told you were erroneous, but this [is what] they said ...

(2) אמן

ברם, זכור אותו האיש לטוב ... (סנהדרין יג, סע"ב ועוד)
Indeed, may this man be remembered for a blessing ...

בתרא (בת, cnstr., בנתא/בנן pl.)

This noun is often used with personal-pronoun suffixes, creating the following forms:

his daughter	בתו	בתריה
daughter of	בתו של; בת	בתריה ד-
דבורה דביתהו דר' מאיר	בתריה דר' חנינא	ב"ר דר' חנינא
(פסחים סב,ב; עבודה זרה יח,א)		

B'ruria, the wife of R. Méir, the daughter of R. Hannina b. T'radon.

* This form is parallel to -ד, בריה, son of, in the entry ברם.

בשלקא (ב)שלקא

בשם (ב)שם

בת (בית: ג'ית. prt.) לן

he stayed overnight

מיא דביתו* (פסחים מב,א ורש"י שם)

water that stayed overnight

* In Hebrew: שלנו.

בת constr. בת

daughter of

Some of the compounds formed by using בת with other words have feminine counterparts as well. See בת and the compound entries that follow it.

obligated בת חייבא (סוכה מב,א)

בת אחת

SEE: גבת אחת

mentioned several pages earlier, as in סע"ב ה', סנהדרין, where Sh'muel's halakha from ג' is discussed. SEE: אָמַר קָר, and note the difference!

גופא דעובדא היכי הוה

איך הוה הפעשה עצמו?

How was the incident itself? (= What actually happened?)

This question is asked in an attempt to clarify the facts of the case that has just been presented.

For an example — see סמא כ"ב, בבא.

גוף; גופיה

גופא גפן

vine

It was standing among the vines.

SEE: גפן גופא

גורעין ומוסיפין ודורשין

[We] may subtract [a letter from a word] and add [that letter to an adjacent word] and [then] expound [the Biblical passage].

This method of Biblical interpretation is used in the Talmud on several occasions to establish a Scriptural basis for a halakha of a tanna.

בריתא: "ולקח מן הדם הפך" ... דם מהפך קבלנו. תלמוד: ... וקסבר: גורעין ומוסיפין ודורשין. (יומא מה, ע"ב ויקרא דה)

BARAITHA: "And [the kohen] shall take from the blood of the ox" ... — the blood [straight] from the ox shall he receive.

TALMUD: And [the tanna] holds: [We] may subtract [the מ from the word מִדָּם in the phrase הפך] and add [that מ to the word הפך, so that the clause is explained as if it read "ולקח דם מהפך" and [then] expound ["And he shall take the blood directly from the ox"].

גושפנקא חותם

seal; signet-ring

Let him seal it with a "seal of iron!"

* This word is used in Modern Hebrew in the sense of official approval or authorization.

גזבר

This term specifically denotes an official in charge of the treasury of the Beth HaMikdash who may act in its behalf.

הקדש מנה לבדק הבית ונגנב או שאבד - ר' יוחנן אמר: חייב באחריותו עד שיבוא ליד הגזבר. (חולין קל"ט, ע"ב כ"י) [If] one dedicated a "maneh" (= one hundred zuz) for the repair of the Beth HaMikdash, and it was stolen or lost, R. Yohanan said: He is responsible for it until it reaches the hands of the (Temple) treasurer.

goss; a dying man

עויל קשהוא גוסס (נזיר מג, א) [the kohen] enters when he (= the other man) is dying

גוף; גופא

(1) body

במר רישא גופא אזיל (עירובין מא, א) the body must follow the head

(2) person

חובת הגוף נוקלת בין בארץ בין בחוצה לארץ (יבמות ו, ב) an obligation upon a person (as opposed to an obligation linked to the soil) is in effect both within the land [of Israel] and outside the land

(3) substance

שטרות ... אין גופן קמון (בבא מציעא נז, ב) [as for] documents ... their substance (= the paper itself) is not the [true] value

(4) the essence

גופו של גט: הרי את מותרת לכל אדם. (גיטין פה, סע"א) משנה פ"ט מ"ג The essence of a letter of divorce [is the statement]: "You are hereby permitted to [marry] any man."

(5) This noun is also used with third-person singular suffixes as a reflexive pronoun, -self, in both Hebrew and Aramaic — like עצמו and עצמה, the more common Hebrew forms.

גופו, גופיה * herself; itself (m.) גופה, גופיה, גופא * herself; itself (f.)

פירא גופיה "זית" אקרי. (ברכות לה, ב) The fruit itself is called "an olive."

* The first form is Hebrew, and the second is Aramaic. SEE: גופא קשיא, (והאי מיבעי ליה לגופיה, היא גופא גזירה ואע"נ ניקום ונגזור גזירה לגזירה

גופא "הגוף"; (קבה נחזר למאמר) עצמו.

"the body"; [Let us now return to] the statement itself.

This term regularly introduces the text of an amoraic statement, or a baraita, or occasionally a mishna* that has been quoted in part during the course of a previous Talmudic discussion.** Now the Talmud quotes that text in full and discusses it further, usually presenting one of the following:

- (1) an explanation of it, as in בבא מציעא כא, א;
- (2) an objection to it, as in בבא כב, ב;
- (3) a corroboration of it from another source, as in סנהדרין כג, א;
- (4) a dissenting view, as in בבא בתרא מט, רע"א;
- (5) another statement (or several others) from the same author, as in סע"א קי, בבא.

* See Rashi's comment on סוכה יד, א.

** This point is emphasized by Rashi, Tosafot, and the Rosh on יח, ב. In some cases, a text is quoted that was

One [refers] to the inner chambers; the other to the outer chambers.

Inside

לגנאי פנימה adv. לגנאי עבדי, ולבראי לא עבדי (סוכה יט, א) [the walls] are made for inside, but they are not made for outside

collection

גובינא * שטרם לגובינא קאי (בבא מציעא קג, א) the document is "standing" (ready) for collection

* This Aramaic word is used in Modern Hebrew. For example, a collect telephone call is גובינא.

SEE: גבי

pull! extend! גוד imp. (נגד) קושף

גוד או אגוד! (בבא בתרא יג, א ורש"י שם) "Pull or I will pull!" (= Either buy out my portion and take possession of the property, or let me buy out your portion and take it!)

גוד, אחית מחיצתא! (שבת קא, א ורש"י שם) Extend [and] bring the partitions down! (= Treat the case halakhically as if the walls reach the ground!)

גודא

bank (of a river); shore

אגודא דנהרא (בבא מציעא קג, סע"א ועוד) on the bank of the river

wall

מאי "מחיצה"? גודא. (בבא בתרא ב, סע"א ורש"י שם) What is [meant by] "a separation"? A wall.

גווה/בגווה

גווה/בגווה

גווה/בגווה

גוונא (גון; גוונ; constr. pl.)

color; nuance

כולה בחד גוונא הוה קאי (נדה כד, ע"ב דפוס ונציה) all of it would have remained in one color

type; manner

בגון, תרי גוונ, כ"האי/גוונא

גוזמא

exaggeration (used as a figure of speech)

This term indicates that the expression that the hakham employed must not be taken literally; he was exaggerating for rhetorical effect.

השקו את התמיד בכוס של זהב. אמר רבא: גוזמא! (חולין צ, ב ע"פ משנה תמיד פ"ג מ"ד)

They gave [the lamb designated for] the daily offering to drink from a cup of gold. Rava said: It is an exaggeration! (In reality, a golden cup is not required.)

principle is expressed by the rhetorical question that comprises this entry.

אמר ר' יוחנן: הלכה כר' יוחנן ... ואמר ר' אלעזר: הלכה כר' יוחנן! (תענית ד, ב)

R. Yohanan said: The halakhic ruling is in accordance with [the opinion of] R. Y'huda ..., but R. El'azar said: The halakhic ruling is in accordance with [the opinion of] Rabban Gamliel! ** Are you pitting one amora's opinion against another's?

* In some instances where the opinions of two amoraim conflict, the Talmud does regard one opinion as more authoritative than the other. This phenomenon has been explained in several different ways by the classical commentators on the Talmud. See the article by Prof. Eliav Shochetman in *Sidra*, vol. VI, pp. 93-107, that supplies the following sources that deal with this issue:

תוספות למועד קטן ב, ב: סוף ד"ה "חייב שתיים"; רמב"ן לבבא בתרא ב, ב: סוף ד"ה "אלמא"; רשב"א שם ד"ה "שאני התם". ** The halakhic issue in dispute is from what date must one insert the prayer for rain into the Amidah. SEE: מיקרא

גברא רבה

a great man (in Torah learning); an outstanding halakhic authority

גברא רבה אמר מילתא; לא תחילו עליה! (ברכות יט, ב) An outstanding halakhic authority has made a statement; do not laugh at him!

* In Hebrew, the phrase גברא רב is used in the sense of a Torah scholar (סע"ב ועוד).

בגו בתוך

עבד איניש דפרע בגו זמניה. (בבא בתרא ה, סע"א) A person usually repays within his [allotted] time.

בגו is also used with personal-pronoun suffixes, especially in the following forms:

בגויה/בגויה within it (m.); in it; about it

בגויה/בגויה within it (f.); in it; about it

בגויה within them; in them; about them

קים ליה בגויה (בבא מציעא לה, א) he is certain about it

גור' וגומר

SEE: גור'

לגו לתוך; בפנים

נפיל איסורא לגו היתרא (עבודה זרה עג, א) the forbidden [substance] falls into the permitted

מגו מתוך

תרי מגו תלתא (בבא מציעא לב, רע"א) two out of three SEE: לגיו

מגו/מיגו ד - מתוך ש-; מפני ש-

For an example, see - ד.

גנאי adj. m. pl.

inside; interior

הא בבתי גנאי; הא בבתי בראי. (קידושין לג, א)

אתה! (קידושין כח, ורש"י שם)

How far does the extension of an oath [go]? ... [The plaintiff] can say to him (= the defendant): Swear to me that you are not my slave!

* The word גלגול literally means rolling.

** This halakhic principle is sometimes expressed without the word גלגול — either by the phrase שבויעה — extension (as in ב,בא מציעא צח,ב) or by the verb מגלגלין, they extend (as in סע"ב מח, שבועות).

גלוני מילתא בעלמא הוא

הוא [בא] רק לגלות הדבר.

It [comes] merely to reveal the fact.

This expression is used in several different ways, of which the following two are the most common: (1) In certain cases, a statement is accepted in court even though it does not meet the strict standards required for formal testimony, since it merely reveals a fact but does not testify directly about the issue at hand.

"ואשתמודענוהי דאחיה דמיתא מאבא ניהו" ... והילכתא: גלוני מילתא בעלמא הוא, ואפילו קרוב ואפילו אשה. ויבמות לטב, ע"פ כתיב, ועי' הלכות הרי"ף שם ורמב"ם ה"י יבום וחליצה פ"ד הל"א)

"and we ascertained that he is the paternal brother of the deceased ..." And the halakhic ruling is: It [comes] merely to reveal the fact, and [hence] even a relative or even a woman [may identify him].

(2) A Biblical interpretation sometimes merely clarifies the meaning of a word but does not provide a source for a new halakha.

ברייתא: "כי יגח ..." — אין נגיחה אלא בקרן, שנאמר: ויגעש לו קרני ברזל ויאמר: ... 'באלה תנגח את ארס' תלמוד: וכי תימא: דברי תורה מדברי קבלה לא ילפינו! ... והאי מילף הוא! גלוני מילתא בעלמא הוא דנגיחה בקרן הוא. (בבא קמא ב,ב ע"פ כתיב, בדפוסים: גילוי, ע' שמות כא:כח ומלכים א כב:יא ורש"י שם)

BARAITHA: "If it gores ..." — goring is only with a horn, as it is written: "And he made him horns of iron and he said: ... 'With these you shall gore the Arameans.'"

TALMUD: And if you say: We cannot derive Torah law from the words of tradition (as formulated in the N^{u'm}im)! ... Is this [a matter of] derivation? It [comes] merely to reveal fact that goring is [done] with a horn.

* The correct spelling according to manuscripts is indeed גלוני, the Aramaic פלל infinitive — rather than גלוי or גלוי (apparently the Hebrew noun גלוי), which frequently appears in our printed editions.

גלי (גלי פלל: מגלי, prt., גלוי, inf.) גלה

he revealed; he uncovered; he published

SEE: איגלי, תנא סיפא לגלוי רישא

גלי דעתיה/אדעתיה גלה דעתו

"he revealed his mind"; he made his intention clear

כיון דנפל גלי דעתיה דבנפילה ניתא ליה דנקני. (ב"מ יב,ב) Since he fell [upon the object], he has made his intention clear that he acquire [it] by falling [on it].

גלי רחמנא הרחמן גלה; גלתה התורה

The Merciful (God) has revealed; the Torah has revealed

This expression usually indicates that the Torah has explicitly stated a point about one case that also applies to a second case.

אי סלקא דעתך עבודה היא, יש לך עבודה שקשורה בשני כלים? ור' יוחנן: גלי רחמנא בפתנת ומקנסיס — והוא הדיו למצנפת ואבנט. (יומא כג,ב ע"פ ויקרא ו:ג) If you think [that the removal of the ashes] is a [Temple] service, do you have a service that is performed by [a kohen who is wearing only] two [priestly] garments? And R. Yohanan [would reply]: The Torah has revealed [the duty] to [wear] the undercoat and the breeches — [but] the same duty applies to [wearing] the mitre and the belt (thus all four garments are required, as in all services in the Beth HaMikdash).

גלימא טלית; בגד עליון garment; cloak

מנייה — אפילו מגלימא דעל כתפיה! (בבא קמא יא, סע"ב) From him — even from the cloak on his shoulder [may the debt be collected]!

גמור (גמר) pass. prt.

(1) finished; complete; absolute

a complete[ly] righteous person (א,א) צדיק גמור (ברכות ז,א)

(2) real; actual

גזל גמור (גיטין נט,ב: משנה פ"ה מ"ח) actual robbery SEE: מקש

גמיר (גמר: גמירי pl.) pass. prt.

learning; deriving למד (1) In this active sense, this passive form consistently refers to a tradition that was received from earlier authorities — as opposed to a derivation from Scripture.*

גמרא גמירי לה. (סנהדרין כב, סע"ב ורש"י) They learn it as an oral tradition.

learned; well-versed מלמד (2)

גמיר וסביר (הוריות ב, רע"ב) learned and capable of logical reasoning

decided; concluded נפסק (3)

כיון דגמיר ליה דינא לקטלא, מיקטל קטלי ליה. (גיטין כח,ב) Once a death verdict has been decided regarding him, they (= a heathen court) will certainly execute him.

* The active participle גמר is used in the case of derivation from Scripture.

SEE: נקטינו/נקיטנו גמר

גמלא

camel (1) גמל

ליחוש לגמלא פרז? (מכות ה,א) Shall we take into consideration [that he may have travelled on] a flying (= swift) camel?

bridge (2) גשר

היה קא מעבר חיתא אנמלא דנרש (בבא מציעא צג,ב) he was crossing the animals over the bridge of Narash

גמיר* (גמר: גומר, act. prt., גמור, pass. prt.)

he finished; he decided; he resolved

נמנו וגמרו (משנה ידים פ"ד מ"א) [the judges] were counted (in a vote), and they decided

* This verb is Hebrew, and the next entry is Aramaic.

גמר (גמר גמר, act. prt., גמיר, pass. prt., ליגמר/לגמור

inf., גמור, imp., למיגמר, inf.)

he learned; he derived למד (1)

מבשר בחלב לא גמרנו, דחידוש הוא. (פסחים מד,ב) We do not derive [a general rule] from meat [cooked] with milk, for it is a unique [prohibition].

he finished; גמר; גמר בדעתו, החליט

he made up his mind; he decided

גמר ומקני ליה (בבא מציעא מז,א) he makes up his mind and transfers [it] to him (in other words, he does it wholeheartedly)

SEE: גמיר and its note

גמר דין

the conclusion of the judgment; verdict

הכי דמי גמר דין? ... "איש פלוני אתה חייב, איש פלוני אתה זכאי" (סנהדרין ו, סע"ב)

What is considered the conclusion of the judgment (after which point arbitration is forbidden)? ... [When the judges say:] "So and so, you are guilty! So and so, you are innocent!"

SEE: גזר דין

גמרא

an oral tradition; (1) שמועה; מסורת

a halakha received from tradition

גמרא או סברא? (יבמות כה, סע"ב; בבא בתרא עז, רע"א) [Is this] a halakha received from tradition or [is it based on] reason?

גמרא גמירי לה, ואתא יחזקאל ואסקמה אקרא. (יומא עא,ב) They were learning it [as] an oral tradition, and Y^{hezkel} came [along] and found support for it in a pasuk.

learning; discussions; (2) למוד; תלמוד

analysis

גמרא גמור זמורתא תהא?! (למשל שבת קוב, ורש"י שם) Recite [your] learning, [and] let it be [like] a song?!

חד שקיל וטרי בהדי רביה, ואידך מצלי אידיניה לגמרא. (חגיגה יא,ב ורש"י שם)

One [disciple] discusses [the halakha] with his teacher, and the other inclines his ear to the discussion.

"להורותם" — זה גמרא** (ברכות ה,א ורש"י שם ע"פ שמות כד:יב. בתי"מ: "תלמוד" ועי' דקדוק סופרים שם) "to teach them" — this [refers to] analysis

* The abbreviation 'גמ' is regularly used in the Talmud to mark the beginning of the discussion that follows each mishna of a tractate.

** In this passage, the Aramaic noun גמרא in our printed editions is a substitution for the Hebrew noun תלמוד, which is found in manuscripts and in early printed editions. This substitution came about because of the censorship of the word תלמוד.

SEE: גמירי, משמיה דגמרא, תלמוד

לגמרי SEE: לגמרי

גנא (גני: גני, prt., ליגני, fut., למיגנא, inf.)

he lay down; he slept שָׁכַב; יָשָׁן

דאכלו ושנו וגנו בבי כנישתא (פסחים קא, רע"א) who ate and drank and slept in the synagogue

thief גנב גנב

The thief who steals something without his victim's knowledge, e.g., a pickpocket, has to pay double its value.

ההוא ארנקא ... אתו גנבי וגנבוה. (בבא קמא צג, סע"א) There was a purse ... thieves came and stole it.

SEE: גזלנא, גזלנא

גיס* act. prt. (גסט)

(1) intimate; familiar

אין לבו גיס בה (גיטין פא, סע"א: משנה פ"ח מ"ט ועוד) His heart is not intimate with her.

(2) large; excessive

בהמה גסה (קידושין כה,ב) large cattle (= cows and oxen, in contradistinction to sheep and goats, which are called דקה) (בהמה דקה)

excessive eating אכילה גסה (פסחים קז, רע"ב)

גס רוח (משנה אבות פ"ד מ"ז) "excessive of spirit" (= arrogant)

* גיס, pass. prt. in Aramaic, is also used in the first sense, as in ב,באבות פה,ב.

גרידא* (גרד) pass. prt.

mere; unqualified

לא תעשה גרידא (יבמות ג, סע"ב) a mere prohibition (that does not incur a punishment more severe than flogging)

* This Aramaic word is sometimes used in Modern Hebrew in the same sense.

גריס (גריסין pl.)

a split granule (of grain or pulse)

[There can be] one leader for a generation, but [there can] not [be] two leaders for a generation.

another matter; דבר אחר
another reason; something else

(1) This expression often introduces an additional reason for a halakha or an additional interpretation of a Biblical passage.*

בית הלל אומרים: מברך על היין ואחר כך מברך על היין, שהיו גורם לקידוש שמתאמר. דבר אחר: ברכת היין תדירה, וברכת היין אינה תדירה; תדיר ושאינו תדיר — תדיר קודם (ברכות נא, סע"א; פסחים קיד,א).

Beth Hillel says: One must recite the b'rakha on the wine and subsequently recite the b'rakha on the day (= kiddush), for the wine causes kiddush to be said. Another reason: The b'rakha on the wine is a frequent [obligation] and the b'rakha on the day is infrequent; [when it is a question of] frequent and infrequent — the frequent precedes.

"ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לה, הוי מודה לו במאד מאד. (ברכות נד,א; משנה פ"ט מ"ה, ע"פ דברים ויה).

[The expression] "ובכל מאדך" [means] with all your money. Another interpretation: "ובכל מאדך" [means] with whatever measure (= treatment) He metes out to you, give a great deal of thanks to Him.

(2) This expression is also used as a euphemism in place of one of the following:**

(a) idolatry; an idol עבודה זרה
הכהנים ששמשו בבית חונו לא ישמשו במקדש בירושלים, ואין צריך לומר לדבר אחר. (מנחות קטא, ורש"י שם; משנה פ"ג מ"י)

The kohanim who have ministered in the Temple of Onias may not minister in the Beth HaMikdash in Jerusalem, and it goes without saying [that they are disqualified if they ministered] for idolatry.

(b) pig; swine; pork חזיר
עבד לוי עובדא... בגדי ודבר אחר. (פסחים ע"ב, ורש"י שם) Levi issued a ruling... in the case of a goat and a pig [which had been roasted together].

(c) tzara'ath; skin disease צרעת
קשין לריחא ולדבר אחר. (פסחים ע"ב, ורש"י שם) It is detrimental to the smell [of one's breath] and to [one's susceptibility to] tzara'ath.

(d) sexual matters; חיי אישות
sexual relations

וצנעין בדבר אחר (ברכות ח"ב, ורש"י שם) and they are chaste in sexual matters

(e) a charitable donation דקה מגוי
from a non-Jew

Although in Biblical Aramaic די appears as a separate word, in the Talmud it has been shortened and has become the prefix ד-.

(1) אשר; ש-
which; that; that which; who; for; as
תסתים דר' זיקא הוא דאמר פטור. (סנהדרין ע"א)
Let it be proved that it is R. Zera who said [he is] exempt.

(2) של
of
מילי דביתא (בבא מציעא נט,א)
matters of the home
SEE: (ודק) אמרת, (ודק) ארי לה מאי קארי לה, די

זאת f. דא
this
This is the problem!
דא עקא! (סנהדרין כו,א)
דין, קדא, קא
SEE:

דאורייתא
SEE: אורייתא

דאין/דיין (דיו: דיין pl.) דין
judging
הוה יתיב וקא דאין דינא (כתובות קה"ב)
he was sitting and judging a case

דאמרי תרנייהו
SEE: (ד) אמרי תרנייהו

דבי של בית; בית מדרשו של
of the house of; the school of
אמרי דבי ר' ינאי (ברכות ט,א ועוד)
the school of R. Yannai states (an amoraic statement)
תנא דבי ר' ישמעאל (סוטה ג,א ועוד)
the school of R. Yishmael taught (a baraita)

דביתהו
"של ביתו"; אשתו
אזל ואימליד בדביתהו. (ברכות כז, סע"ב)
He went and consulted with his wife.

* This expression is used only with the personal-pronoun suffix הו-.
SEE: אנשי ביתו, אינשי ביתיה, ביתו

דבר (דבר: דבר prt.)
(1) לקח; הנהיג; הוליך
he took; he led
דבריה ועייליה לגן עדן. (בבא מציעא קיד,ב)
He took him and brought him into Paradise.

(2) נהג
he acted; he did
פוק חזי מאי עמא דבר דבר.
For an example, see דבר מאי עמא דבר.
SEE: קסיב, אדבריה

דבר
leader
דבר אחד לדור, ואין שני דברין לדור. (סנהדרין תא,א)

of and cases of גרמי. The former are definitely not subject to payment in court, whereas in the latter case there is a controversy among tannaim as to whether a court imposes payment for damages.

* גרמא is also an alternate spelling for גרמא. See גרם and the note thereon.

** See also the statement of Rav Ashi in נ,ט,א.

גרמי SEE: דינא דגרמי

לגרמיה לעצמו; על דעת עצמו
for himself; in keeping with his own opinion
שמעון בן שטח דעבד — לגרמיה הוא דעבד. (ברכות מח,א ורש"י שם וט"ו)
Shim'on b. Shetah acted in keeping with his own opinion (which was not generally accepted).

גרס* (גרס: גרס prt., למיגרס inf.)
גרס; למד; שני
he studied by heart;
he learned by rote; he recited and reviewed (in order to commit to memory)

כי בעיתו למיעל למיגרם קמי רבכון, גרסו מעיקרא מתניתא, והדר עילו קמי רבכון (כריתות ו, רע"א; ועי' הוריות יב,א)
When you want to go before your teacher to study, first learn the mishna by heart, and then go before your teacher!

* (1) The Talmud connects this verb with לתאבא גרסא (עבודה זרה יט,א) תהלים קיט:כ.

(2) Rashi and other commentators on the Talmud regularly use this verb in establishing or rejecting a particular version of the text — often in such expressions as: (רש"י לפסחים ב, רע"א) (as in גרסין) ... Thus we should read [the text] ... and (רש"י שם) (as in גרסין) ... We do not read [these words in the text of the Talmud] ...
SEE: גרסא

גרע (גרע: גרע act. prt., גרע pass. prt., מיגרע inf.)
גרע; מעט
it was less; it was inferior
מי גרע מקלל את חברו בשם מוציא שם שמים לבטלה? (תמורה ג, סע"ב)
Is one who curses his fellow man with the [Divine] Name inferior to (= less criminal than) one who pronounces the Name in vain?!

גרע (גרע: גרע act. pass. prt., גרועי inf.)
גרע; מעט
he subtracted; he reduced
שומר שכן שמסר לשומר חנם דהשתא גרועי גרעה לשמירתו (בבא קמא יא,ב ע"פ כת"י)
a paid guardian who handed over [that which was deposited with him] to an unpaid guardian, for now [the first guardian] has certainly reduced the care of it
SEE: גרעין ומוסיפין ודורשין

גררא SEE: אנב גררא

the area of a split bean כגריס (של פול)*
This measure denotes the area of the surface that was formed by splitting a bean widthwise into two equal parts.

רב חסדא אמר: כגריס תולה ... (נדה נח,ב)
Rav Hilda said: [If the bloodstain is] the area of a split bean, she may attribute [it to a louse that was killed] -

* See the measures of area in Appendix II.

גרועותא חסרון; נזק
disadvantage; harm
שחונה מעלייתא היא! אדרבה! גרועותא היא! (תענית כד,ב)
Is a hot [year] a benefit? On the contrary! It is a disadvantage!
SEE: מעלייתא

גריר (גרר) act. prt.
גריר; מושך
"dragging"; stimulating; attracting
חמרא מיגרר גריר (פסחים קז, סע"ב)
wine certainly stimulates [the appetite]

גריר (גרר) pass. prt.
גריר; נמשך
dragged along; attracted to; influenced by
כיון דאיכא מיניה, בתר מיניה גריר. (בבא מציעא צא,ב)
Since [an animal] of his own species is present, it is attracted to its own species.
SEE: אנב גררא

גרס (גרס: גרס prt.) גרס* (גרס: גרס prt.)
he/it caused; it determined
מצות עשה שהזמן גרמא" (קידושין כט,א; משנה פ"א מ"ו)
a positive commandment that time has determined [when] it [is to be performed]

* The first verb is Hebrew, and the second is Aramaic.
** This is the spelling found in our editions of the Mishna. In our editions of the Talmud, however, the word is spelled גרמא — with the final מ replacing the final ה as the personal-pronoun suffix. While this substitution is rare in Hebrew, it is fairly common in Aramaic.
SEE: גרמא

גרמא עצם
bone
גרמא ובישולא (פסחים קיד, סע"ב)
a [meat] bone and the soup (it was cooked in)

גרמא* גרימה עקיפה
indirect causation
גרמא בנזקין אסור. ** (ב"ב כב, סע"ב ע"פ כת"י ורש"י שם)
The indirect causation of damages is forbidden (however, a court cannot impose payment for it).
"לא תעשה כל מלאכה" — עשייה הוא דאסור, גרמא שרי. (שבת כב, ע"פ שמות כ"ו)
"Thou shalt not do any labor [on the Sabbath]" — [direct] action is what is forbidden, the indirect causation [of a labor] is permitted.

Most commentators on the Talmud and the codifiers of Jewish law distinguish between cases

* In this dictionary, we have adopted the practice of capitalizing the word *Hakhamim* when it refers to anonymous tannaim who differed with a specific tanna who was mentioned by name. We have not capitalized *hakhamim* when it refers to Torah scholars in a more general sense. SEE: רבנו, חכמים

There is something in it. **דברים בגו**
There must be some profound inner meaning to this statement that requires further analysis.
For an example — see שם ורש"י קמ"א, ורש"י שם.

gold **זָהָב** (abs. זהב) **זָהָב**
סָפֵא טַבָּעָא, וְזָהָב פִּיָּא. (בבא מציעא מד, ב)
Silver is [regarded as] coin, and gold is a commodity.

זָהָא (= דָּהָא)
(1) שְׁהָרִי, מִפְּנֵי שֶׁ—
"for behold"; because
"אם לא תמצא חן בעיניו ..."
(גיטין צ"א, ע"פ דברים כד, א)
"if she does not find favor in his eyes ..."
— because he discovered a matter of unchastity about her

for this (f.) **זָהָא** תָּלָא (מגילה ו, ב)
for this is dependent on that
of this (f.) **זָהָא** תָּלָא (מגילה ו, ב)
גיטין צ"א, ע"פ דברים כד, א
the letter of divorce of this [woman] is a [valid] letter of divorce

two; double **דוּ/דוּ**
דוּ פְּרָצוּפִין (ברכות סא, א)
two faces
* The prefix דו-, which is of Greek origin, is often used in Modern Hebrew in such compounds as דו-שיח, dialogue.
SEE: סנדו

honey **דוּבָשָׁא** **דָּבֵשׁ**
דוּבָשָׁא דְתַמְרֵי (ברכות לח, רע"א)
date honey

SEE: דָּחַק
דוּחָק; דוּחָקָא
place **דוּחָקָא** **מָקוֹם**
מאי שְׁנָא בְּכָל דוּחָקָא דְלֵא קְתִיב מִיתָה, וּמַאי שְׁנָא הָכָא דְקְתִיב חַיִּיב מִיתָה? (ברכות ד, ב)
What is the difference between every [other] place where it does not state [that one who violates Rabbinic law is] deserving of death and here (= in this case) where it does state he is deserving of death?

דוּמְיָא דְ— "דְּמוּי שֶׁל", בְּדוּמָה ל—
"a resemblance of"; analogous to; like
משנה: הַדְּיוּתִים הוֹתָמִים לְמִטְוָה אוֹ הַדְּיוּתִים (שביעית פ"י מ"ד)
תלמוד: מַאי לָאוּ דְּיוּתִים דוּמְיָא דְעֵדִים? מַה עֵדִים שְׁנִים, אֲרֵי דְיוּתִים נְמִי שְׁנִים! (גיטין לג, רע"א)
MISHNA: The judges or the witnesses sign at the bottom (of the document).
TALMUD: Are not the judges analogous to the witnesses? Just as [there must be] two witnesses, so too

tannaitic period.
(1) In some instances, they had received halakhic traditions of Biblical status and transmitted them to their disciples.

האומר ... חָמֵשׁ טוֹפְסוֹת, לְחוֹסִיף עַל דְּבָרֵי סוֹפְרִים, חַיִּיב. (סנהדרין פח, סע"ב: משנה פ"א מ"ג)
[A rebellious elder] who states [that the t'fillin placed on the head must contain] five compartments (instead of four) [thus] adding to the words of the Sof'rim, is liable [to the death penalty].

(2) In other instances, the Sof'rim themselves enacted new halakhoth whose status is thus Rabbinic.

רבן שמעון בן גמליאל אומר: כתובת אשה אינה מדברי תורה אלא מדברי סופרים. (כתובות י, רע"ב)
Rabban Shim'on b. Gamliel says: The k'thuba of a wife is not from Torah law but from the words of the Sof'rim.

* The Rambam's use of this term has been a source of much analysis and speculation. ע"י פירושו למשנה כלים פ"ז מ"ב; וספר המצוות: שורש שני.

דְּבָרֵי קְבֻלָּה
words of received tradition (as recorded either in the books of נביאים or נביאים)
יום שְׁנֵהֲרַג בּו גְּדַלְיָה בֶן אַחִיקָם ... דְּבָרֵי קְבֻלָּה הוּא. (ראש השנה יט, א, ע"פ זכריה ח"ט)
[The fast commemorating] the day when G'dalya b. Ahikam was assassinated is [based upon] the words of received tradition.

* See Rashi's commentary on סע"א and the חולין קלז, ורש"י ורש"י. Some manuscripts of the Pesah Haggada have the reading ר' חזקוני על פי ה'דבר' — instead of ר' חזקוני in our printed editions. The Biblical Hebrew expression is וְעִשְׂתָּ דְּבָרִים, and it is found in דברים י"ג, in דברים י"ד, and in דברים י"ז.
SEE: קבלה

דְּבָרֵיהֶם/דְּבָרֵי חֲכָמִים
their words; the words of the hakhamim
(1) Both Talmudic expressions often serve as technical terms indicating the Rabbinic status of halakhoth enacted by tannaim or amoraim.
עד כאן — של תורה; מִכָּאן וְאֵילָן — של דבריהם. (ב"מ סא, ב)
[The examples listed in the mishna] until here [constitute usury] according to Torah law; [those listed] from here on [constitute usury] according to the enactments of the hakhamim.

מִצְוָה לְשִׁמּוֹעַ דְּבָרֵי חֲכָמִים. (יבמות כ"א, ושי"ט)
It is a duty to obey the words of the hakhamim.

(2) In some instances, these expressions merely refer to a statement of anonymous tannaim, the Hakhamim,* without indicating whether the halakha involved is of Torah or Rabbinic status.

מה בין דברי ר' אלעזר לדברי חכמים? (תמורה כ"ב, משנה פ"ג מ"ד)

What is [the difference] between R. El'azar and the words of the Hakhamim?

possessions] but does not want to support himself — from where [do we know that you still have to lend to him]? A [Biblical] teaching states [the emphatic form]: "You shall lend him" — in any case. But according to R. Shim'on who said: [if] he has [his own possessions] but does not want to support himself, we do not attend to him — why do we need [the emphatic form] "You shall lend him"? The Torah has spoken in the [ordinary] language of people.

* In the example, the infinitive of a verb (הַעֲבֹד) precedes the future tense of the same verb (תַּעֲבֹד).

**This rule of interpretation has been explained in this entry as it is used in the Talmud Bavli and the Midrash Halakha. In the works of the Rambam, however, the same rule is applied in a different sense to Biblical expressions (anthropomorphisms) that portray God in human terms, which are more readily understandable by ordinary people. According to the Rambam, the Torah speaks in the language of people, e.g., in ה' יָרַד ה' לְרֹאשׁ ה' (בראשית יא:ה), "and the Lord descended to see." Such an expression is a metaphor and is not meant to be taken literally. In fact, the Aramaic translation of Onkelos is לְאַתְרָאָה ה' לְאַתְרָאָה ה', the Lord manifested Himself to punish.

SEE: רמב"ם הל' יסודי התורה פ"א ה"ב; מו"נ ח"א:כ"ז

הַדְּבָרוֹת
the (ten) statements;
the Decalogue; "the ten commandments"
בְּדָבָר הָרִאשׁוֹן ... וּבְדָבָר הָאַחֲרֹנִים ... (בבא קמא נד, ב)
ע"פ שמות ה'יג ודברים ה'יג
in the first [version of] the Decalogue (in Sh'moth) ... and in the last [version of] the Decalogue

* The singular form is probably דָּבָר, a noun that appears in the Pesah Haggada have the reading ר' חזקוני על פי ה'דבר' — instead of ר' חזקוני in our printed editions. The Biblical Hebrew expression is וְעִשְׂתָּ דְּבָרִים, and it is found in דברים י"ג, in דברים י"ד, and in דברים י"ז.
SEE: (ה)דיבור

SEE: דבריהם **דְּבָרֵי חֲכָמִים**

דְּבָרֵי נְבִיאוֹת
words of prophecy
This expression has been interpreted by different commentators in two opposite senses. Some take it positively, in praise of a halakhic opinion that is so extraordinary that it must have been Divinely inspired. Others regard the expression as having a derogatory connotation suggesting that a halakhic opinion lacks proper rationale and substantiation.
אין אלו אלא דברי נביאות! (עירובין ס, סע"ב ושי"ט. ע"י רש"י ורש"י שם)
These are nothing but words of prophecy!

דְּבָרֵי סוֹפְרִים
words of the Sof'rim
This term denotes laws, not explicitly stated in the Torah text, that have been transmitted orally by the Sof'rim, the hakhamim of the early

אֲוֹלָא דְּבָר אַחֵר (סנהדרין כ"ב, ורש"י ורש"י שם)
those who accept a charitable donation from a non-Jew
* Occasionally the Talmud asks "דָּבָר אַחֵר? why [is there a need for] an additional reason? This question is similar to "מַאי וְאִימָר?"
** E.Z. Melamed, "לישנא מעליא וכינויי סופרים", reprinted in his *Essays in Talmudic Literature*, Jerusalem 1986, p. 288.

דְּבָר הַלְמַד מֵעֲנִינּוֹ
a matter that may be explained from its context
This expression comprises a rule of Biblical interpretation that is employed to elucidate an ambiguous word or passage. This rule is listed among the Seven Rules of Hillel and the Thirteen Rules of R. Yishmael.

"לא תגנב" — בגונב נפשות הכתוב מדבר ... צא ולמד משלש עשרה מדות שהתורה נדרשת בהן: דבר הלמד מענינו. במה הכתוב מדבר? בנפשות, אף כאן בנפשות. (סנהדרין פ"א, ע"פ שמות כ)
"Thou shalt not steal" — Scripture refers to kidnapping ... Go out and learn from [one of] the thirteen rules through which the Torah is interpreted: A matter that may be explained from its context. Of what is Scripture speaking? Of crimes involving capital punishment (e.g., "Thou shalt not murder!"), here too [Scripture refers to] a crime involving capital punishment (i.e., kidnapping — as opposed to ordinary stealing).

דְּבַר תּוֹרָה
Torah law
This term designates a mitzva obligation to be of Torah origin and Torah status, as opposed to a law enacted by the hakhamim.

נשים חייבות בקידוש היום דבר תורה. (ברכות כ"ב)
Women are obligated in the sanctification of the day (= kiddush) [by] Torah law.
SEE: אורייתא

דְּבָרָא שְׂדָה
field
אשה בדברא לא שכיחא (ברכות ג, רע"ב)
a woman is not usually in the field

דְּבָרָה תּוֹרָה כְּלָשׁוֹן בְּנֵי אָדָם
The Torah has spoken in the [ordinary] language of people.

This rule of Biblical interpretation is employed by certain tannaim to indicate that an emphatic verbal usage (see example below)* does not broaden the scope of a mitzva. Instead, it may be regarded as normal Hebrew style.**

"הַעֲבֹד תַּעֲבֹדוּ" ... יֵשׁ לוֹ וְאִינוֹ רוֹצֵה לְהַתְּפָרֵס — מִנְיָן תִּלְמֹד לִמְדָּה: "תַּעֲבֹדוּ" — מִכָּל מָקוֹם. וְלֵרִי שְׁמַעוֹן דָּאמַר: יֵשׁ לוֹ וְאִינוֹ רוֹצֵה לְהַתְּפָרֵס, אִין נִזְקְקִין לוֹ — "תַּעֲבֹדוּ" לְמַה לִּי? דְּבָרָה תּוֹרָה כְּלָשׁוֹן בְּנֵי אָדָם. (בבא מציעא לא, סע"ב ע"פ דברים טו:ח)

"You shall surely lend him." ... [If] he has [his own

**For a complete list of the forms thus created, see *Grammar for Gemara*: Chapter 7.33.

SEE: ד-די, דידה, ד-די

הדיבור [the speech]; the [Divine] Revelation
הגיה עדיפה, דישנה לפני הדיבור. (הגיה, ורשי שם)
The festival-offering is superior, because it was [commanded] prior to the Revelation (at Sinai).

speech; expression **דיבורא** דבור
מדשני קרא בדיבוריה (קידושין להב)
since the Torah has changed its [style of] expression

of mine; my **דידי/דילי** שלי
ואימא טעמא דדי, ואימא טעמא דידהו. (עירובין חב)
And I will state my reason, and I will state their reason.

in my [case]; with me myself **בדידי**
SEE: בדידי
according to my [opinion] **לדידי**
SEE: לדידי

of his; his; its (m.) **דידיה/דיליה** שלו
... **דידיה אמר** ... [דעתו] שלו אמר

... he stated his own [opinion]
After the Talmud has quoted a halakhic statement of an amora that he taught in the name of his teacher, the Talmud sometimes quotes the amora's own independent teaching about the same halakha. In his own teaching, the amora either cites a different halakhic source, or offers a different interpretation, or disagrees with his teacher's statement.

אמר רב נחמן אמר שמואל: הלכה כר' אלעזר בן עזריה, ורב נחמן דידה אמר: אין הלכה כר' אלעזר בן עזריה. (כתובות נו, רע"א)

Rav Nahman said quoting Sh'muel: The halakhic ruling is in accordance with [the opinion of] R. El'azar b. Azarya, but R. Nahman stated his own [opinion]: The halakhic ruling is not in accordance with R. El'azar b. Azarya.

SEE: הא דידה הא דרבניה, (הפליגא דידה אדידיה)

[it is] enough for her/it (f.) **דייה**
דיה לצה בשעתה. (ברכות טב, ורשי שם)
[It is] enough for a calamity [to trouble us] at its time. (= We will worry about it when it happens.)

SEE: דו

[it is] enough for him/it (m.) **דיי**
ובשעת הסכנה מניחה על שולחנו ודין (שבת כאב)
and in time of danger (from the gentiles) he may place it (= the Hanukka candle) on his table (rather than at

דחויי קא מדחי ליה דחיה הוא דוחה אותו.
He is really putting him off (hence his statement does not accurately reflect his own position).

For an example — see שם, ורשי שם.

* The infinitive דחוי serves to add emphasis to the main verb מדחי, which has been expressed in the English translation by the adverb *really*.

SEE: מדחי

דחיל prt. (דחל)
פחד; ירא
גבר דחיל חסאין הוא. (שבת לא, רע"ב)
He is a man [who] fears sin.
* The Modern Hebrew word דחיל means a scarecrow.

דחק (דחק: דחיק, act. prt. דחיק, pass. prt. דחק)
he pressed; he forced; he strained
דחקו ומוקמין מתניתין בתרי טעמי, ואליבא דחד תנא (קידושין סג, רע"ב)
we strain to interpret [the phrase that occurs twice in] our mishna with two [different] meanings, and [thus all of its clauses will be] consistent with [the opinion of] one tanna

שנאיה דחיקא לא משנינא לה. (בבא בתרא מג, טע"א)
I will not answer you [with] a forced reply.

דחק/דוחק; דוחקא

pressure; an emergency; distress
דוחקא דסכנתא (חולין חב)
על ידי הדחק (בבא מציעא כבא, ועוד)
under pressure; with difficulty
in time of emergency
בשעת הדחק (ברכות טא, ועוד)
בשעת דחקו (משנה אבות פ"ב מ"ג)
in the time of his distress

* The first two forms are Hebrew, and the last is Aramaic.

SEE: מאי דוחקיה דר' ... לאוקמי מתניתין

די (די constr.)
enough; sufficient
This word is often used with personal-pronoun suffixes.

SEE: דיה, דיי, קדי, קדי

that **אשר**
In Biblical Aramaic, די is used frequently. In the Talmud, however, the use of this word is almost entirely* restricted to quotations from the books of Daniel and Ezra. Otherwise, the abbreviated form, the prefix -ד, occurs. The fuller form די is often used with suffixes — either with ל followed by a personal-pronoun suffix (e.g., ליה as in דיליה) or, more frequently, with a second ד followed by a personal-pronoun suffix (as in דידה).**

אנו גדידו, ואינהו בדידהו! (ברכות ח, טע"א)
We [do] our [thing], while they [do] theirs!

* For the exceptions, see מגילה טז, and סנהדרין צב, ו.

oil], so too [with regard to] t'ruma [the law applies] even [to] other juices. But R. Y'hoshua holds: Deduce from it, but apply [that point] within its own context. Just as [in the case of] first-fruits — liquids that exude from them are like [the fruits] themselves, so too [in the case of] t'ruma — liquids that exude from them are like [the fruits] themselves. But apply [that point] within its own context: Just as the [only] liquids that [can be] consecrated for t'ruma are wine and [olive] oil [but] not other liquids, so too [the rule that] liquids that exude from it are like [the fruits] themselves [applies only to] wine and oil — but not to other liquids.

SEE: דיו לבא מן הדיו להיות כדון

דוקא

(1) **בדיוק**
exactly; literally
ברייתא: המוכר עבדו לעובד כוכבים קונסין אותו עד עשרה בדרמי.

תלמוד: דוקא או לאו דוקא? (גיטין מד, ע"ר רשי"י ותוס' שם)
BARAITHA: [If] one sells his slave to a heathen, we penalize him [to ransom the slave, even if it costs him] up to ten times his (= the slave's) value.

TALMUD: [Is the number ten to be taken] literally or loosely?

(2) **רק כן; בלבד; necessarily; only**

משנה: מיד תינוקות שומטין את לולביהו ואוכלין אתרומיהו. (סוכה מה, א: משנה פ"ד מ"ז)

תלמוד: מאי לאו הוא הדיו לגדולים? לא, תינוקות דוקא. (סוכה מו, ב, ורשי"י שם)

MISHNA: From the hands of the children they take their lulavim and eat their (= the children's) ethrogim [on the seventh day of Sukkoth].

TALMUD: Does this not apply to [the ethrogim of] adults, too? No, only [those of] children [may be eaten].

SEE: לא דוקא

דוקא/דיוקא דיוק
"precision";
an inference (derived by an amora from the choice of wording in a mishna or baraita text)

דוקא דרבא מהיקא (בבא קמא ע"א)
From where is Rava's inference [derived]?

SEE: דיקא נמי

SEE: דייק

דחא (דחי: דחי, fut. לידחי, inf. למידחי)
he pushed aside; he superseded

אחי עשה דחי לא תעשה. (שבת קלב, ב)
A positive commandment comes and supersedes a negative commandment.

דחויי inf. (דחי פ"ט)

דחה "push aside"; "put off"

דון מינה ואוקי באתרה
דון ממנה והעמד במקומה!

Deduce [a halakhic point about B] from it (= A), but apply [that point] within its (= B's) own context!

See explanation under the next entry.

דון מינה ומינה דון ממנה [נחזר] ודון ממנה!
Deduce [a halakhic point about B] from it (= A), and [deduce further] from it (= A)!

This expression and the expression in the previous entry represent two sides of a controversy between tannaim regarding the derivation of a halakhic point by analogy (usually a גזירה שוה) from one case (= A) to another (= B). According to one opinion, not only is a primary halakhic point that is stated in the Torah regarding A transferred to B, but other related points are also transferred. This approach is expressed by מינה ומינה. According to the other opinion, the primary halakhic point alone is transferred from A to B. In all other respects, however, B retains its own halakhic character. This approach is expressed by the rule דון מינה ואוקי באתרה.

משנה: דבש תמרים וזין תפוחים ... ושאר מי פירות של תרומה — ר' אליעזר מחייב קרן וחומש, ור' יהושע פוטר. תלמוד: במאי פליגי? דון מינה ומינה ודון מינה ואוקי באתרה קמיפלגי. דר' אליעזר קבר דון מינה ומינה: מה ביכורים — משקין היוצאין מהן קמות, אף תרומה נמי — משקין היוצאין מהן קמות. ומינה: מה בכורים — אפילו שאר משקין, אף תרומה נמי — אפילו שאר משקין. ור' יהושע קבר: דון מינה ואוקי באתרה: מה בכורים — משקין היוצאין מהן קמות, אף תרומה — משקין היוצאין מהם קמות. ואוקי באתרה: מה משקין דקדשי בתרומה — תירוש ויצהר, אינו מידי אחרניא, לא אף משקין היוצאין מהן — תירוש ויצהר, אינו מידי אחרניא, לא. (חולין קכב, ע"פ רשי"י שם)

MISHNA: [If a non-kohen drank in error] date-honey, apple-cider, ... or any other juices (except for wine or oil) of t'ruma — R. Eliezer declares [him] liable [to pay its] value and an [added] fifth, but R. Y'hoshua exempts him.

TALMUD: About what [principle] do they differ? [They differ whether to say:] "Deduce [a halakhic point] from it and [deduce further] from it!" or "Deduce from it, but apply [that point] within its own context!" R. Eliezer holds: Deduce from it and [deduce further] from it. Just as in the case of first-fruits — liquids that exude from them are like [the fruits] themselves, so too [in the case of] t'ruma — liquids that exude from them are like [the fruits] themselves. And [deduce further] from it: Just as [the law of] first-fruits [applies] even [to] other juices [besides wine and

from the Latin *denarius*.

** See the table of coins and weights in Appendix II.

דיעבד (= דאיעבד)

משנעשה; לאחר שנקבע; לאחר מעשה
once/after it has been done; after the fact
This term indicates an after-the-fact perspective towards an act whose performance may have been forbidden (or at least not recommended) by Jewish law. Once the act has been performed, we may consider whether it is subject to punishment or exempt therefrom or whether or not it constitutes a valid procedure. According to the Babylonian Talmud, the following terminology in a mishna or a baraita indicates that an act is regarded as an acceptable procedure after the fact, דיעבד (even though it was not proper for it to have been performed in the first place, לכתחילה):

- (1) the adjective קשר, *valid* or *fit*;
- (2) the verb יצא or the fuller expression — *he has fulfilled his obligation*;
- (3) the use of the past tense of a verb (e.g., חלץ) — rather than the participle (e.g., חולץ);
- (4) the use of a participle preceded by the definite article (e.g., הרחצו).

** (הרחצו). Each of the four usages is illustrated by one of the following four examples:

- (1) משנה: ... שחיתתו קשרה. (משנה חולין ב, רע"א) תלמוד: דיעבד! (בבלי שם)

MISHNA: ... *their slaughtering is valid*.
TALMUD: [Only] after the fact! (In other words, meat of animals slaughtered under certain circumstances under which slaughtering should not have been undertaken may nevertheless be eaten.)

- (2) משנה: אם השלים בתורה, יצא. (ראש השנה לבב, משנה פ"ד מ"ו)

תלמוד: והא "אם השלים, יצא" קתני — דיעבד, איה; לכתחילה, לא! (בבלי שם ע"פ כת"י)

MISHNA: If he completed [his recitation of, for example, the "malkhiyoth" series of p'sukim] with [a pasuk from] the Torah, he has fulfilled his obligation.

TALMUD: But [the tanna] states: "If he completed [his recitation] with [a pasuk from] the Torah, he has fulfilled his obligation" — after the fact, yes; [but] in the first place, [the procedure is] not [recommended]!

- (3) משנה: ... וחלץ לזיו, אין אחר חליצה כלום. (יבמות נ, סע"א; משנה פ"ה מ"ד)

תלמוד: מי קתני "חולץ"? "חלץ" קתני — דיעבד! (שם נג,א)

MISHNA: ... and he performed the *halitza* [ceremony] with respect to this [sister-in-law], there is nothing at all required after *halitza*.

TALMUD: Does [the tanna] state "he may perform the *halitza*"?! He states: "... he performed the *halitza*" — after the fact (implying that even though the *halitza* was effective, it was not really proper for it to be performed)!

אין עונשין מן הדיון. (סנהדרין נד,א ועוד)
We do not impose punishment on the strength of a logical inference.

* The first form is Hebrew, and the second is Aramaic.
SEE: ב"י דינא, בעל דין, זיו לבא מן הדיון להיות כנודין, (ו)מה ... אינו דין ש- ...

בדין

in accordance with logic; logical; proper
For an example — see ברכות יד,ב.

ובדין הוא ד- ...

and it would have been logical that ...
This formula is used by the Talmud to express what the halakhic formulation in the text should have been according to logic or propriety — were it not for another consideration that is then presented in the Talmud.

חוק ר' שמעון אף בראשונה ... ובדין הוא דנפלוג ר' שמעון ברישא, אלא נטר להו לרבנן עד דמסימי למילתיהו והדר פליג עלייהו. (יבמות יח,ב ורש"י שם)
R. Shim'on is in disagreement with the first [clause in the mishna] as well (even though he states his opposition to the *Hakhamim* only after their second clause has been completed). It would have been logical for R. Shim'on to [explicitly] dispute the first clause, but he waits until the *Hakhamim* have completed their [full] statement (in two clauses), and then he disagrees with them (regarding both clauses).

דין הוא ... and it is a logical inference ...
This expression introduces a logical inference — usually a קליוחמר argument that begins with the word ומה.

For examples, see ... אינו דין ש- ... (ו)מה ...

והדין נותן ... And logic indicates ...
This expression, which occurs regularly in baraitoth of Midrash halakha, introduces a logical inference — usually a קליוחמר argument.

For an example — see סוכה ל, סע"ב.

SEE: (ו)הוא הדיון, (ו)היא הנותנת.

דינא דגרמי

דין הגורמים העקיפים
the case of indirect causes [of damage]
ר' מאיר הוא דדאין דינא דגרמי. (בבא קמא ק,א)
It is [the opinion of] R. Meir who [advocates] prosecuting the case of indirect causes [of damage].

* The second word is popularly pronounced גרמי.

SEE: גרמא

דינר

(דקריין pl.) דינר (pl.) דינר
(1) A silver dinar is a coin or a weight equal to half a shekel** It is also called a zuz.**

(2) A golden dinar equals twenty-five silver dinars**

* Both the Hebrew דינר and the Aramaic דינר are derived

דינר גנבי ממד? (בבא קמא סה,ב)
Did I steal a ram from you?!

* In Mishnaic Hebrew too, דנר may sometimes mean a ram, as in Mishna פ"ג מ"ד. ראש השנה כו,ב. משנה פ"ג מ"ד. As for Biblical Hebrew, see (ו)ש דנר (מלאכי א: יד)

SEE: דינר, דיניה

דילי, דיליה

דילמא/דלמא שמה

(1) perhaps

In this sense, this word is often used in the following three contexts — in the formulation of:

- (a) a halakhic problem (בעינא)

או דילמא ...? (שבת לז,א ועוד)
or perhaps (the halakhic ruling should be different than proposed according to the first side of the problem) ...?

- (b) a difficulty (קושניא)

דילמא לא היא? (ביצה ט, סע"ב)
But perhaps it is not so (and there is a difficulty)?!

- (c) a refutation of a difficulty (שינויא)

דילמא שאני התם! ... (שבת לז,א)
Perhaps it is different in that case (and the difficulty is resolved) ...!

(2) lest; that ... not ...; that*

אנא יכילנא לחדושי בה מילתא ומסתפינא דלמא מסרידנא. (ברכות כט,ב)
I can insert a novel addition (into my recitation of the Amida), but I fear that I may become confused.

* With verbs of fearing or expressions of danger, the negative is not stated explicitly. It is implied.
SEE: בעינא, קושניא, שינויא

דין/דן (דא f.) זה

This demonstrative pronoun occurs almost exclusively in official documents or in certain Talmudic tractates that are written in an Aramaic dialect that is different from the Aramaic of most of the Babylonian Talmud. The tractates are *מעילה, תמורה, קריתות, נזיר, נדרים

דין הוא אדר. (סנהדרין יח,ב)
This is [the month of] Adar.

* In this commentary on ר' תמורה כג,ב, Rashi designates the dialect as לשון ירושלמי, the Jerusalem dialect.

SEE: דיין

דין, דינא

(1) law; a judgment

דינא דמלכותא דינא. (נדרים כח,א וש"ס)
The law of the government is law.

(2) a lawsuit; a legal claim

דין ודברים אין לי על שדה זו. (בבא בתרא מג, רע"א)
I have no legal claim or arguments with respect to this field.

(3) a rule of Biblical interpretation; a logical inference (usually, a קליוחמר argument)

the window) and it is enough for him

זיו לבא מן הדיון להיות כנודין

It is sufficient for [the law] derived from a logical inference to be like [the law from which the inference] has been drawn (but not superior to it!).

This rule limits the application of a קליוחמר argument. It means that when a law is transferred from case A to case B, its application to B cannot exceed its application to A.*

(1) גנב עצמו מנא ליה? (2) וכי תימא: ליתי בקל וחומר מסוען טענת גנב! (3) זיו לבא מן הדיון להיות כנודין: מה להלן בשבועה, אף כאן בשבועה. (בבא קמא סג, סע"ב ע"פ שמות כב,ח וע"ר ש"י שם)

(1) From where does he derive [that] the thief himself [must pay a double payment], (since, in his opinion, the Torah does not explicitly state such a halakha)? (2) And if you should say: Let it be derived through a קליוחמר argument from the law of [a guardian of an object falsely] alleging the claim [that there was] a thief (where the guardian certainly has to pay a double payment)! (3) (That derivation is not valid, because) it is sufficient for [the law] derived from a logical inference to be like [the law from which the inference] has been drawn (but not superior to it!): Just as there [a double penalty is imposed only] after [the guardian had taken a false] oath, here too [only] after [the thief had taken a false] oath.

* See a Biblical example of this principle in יב:יד as explained in Rashi's commentary there.

SEE: קל וחומר

דיקא

an inference (derived from the precise wording of the text)
SEE: דוקא

דיין

דיין (דוק) act. prt. מדיק; מדיק
he is particular; he draws an inference (from the exact wording of a tannaitic text); he deduces

רבנא דייק מרישא; רב חסדא דייק מסיפא. (כתובות לא,ב)
Rabina deduces [his halakhic position] from [the wording of] the first clause [in the mishna]; Rav Hsida deduces [his halakhic position] from the latter clause.

SEE: דק

דינר

(1) זכר male
גניו דקרין (כתובות נב,ב; משנה פ"ד מ"י) male children
(2) אייל a male sheep; a ram

(4) consent

"ידה" איתא, בין מדעתה בין בעל כורחה. (גיטין כא, ע"פ דברים כד, א)
[If he places a bill of divorce in] "her hand," it constitutes [a valid divorce] — whether [it was placed there] with her consent or against her will.

(5) intent; intention; purpose

ודעתו לנרש (יבמות לז, ב)
and it is his intent to divorce her

* The Hebrew noun is דעת and occasionally דעה; the Aramaic form is דעתא.

SEE: סלקא דעתא, בן דעת, אדעתא ד-

דק (דוק: דייק, act. prt., pass. prt., inf. למידק)

he was exact/particular דק (1) דייק; דקדק

אמר שמואל: שיעור חסד וצדקה שלשה ... לא דק. (סוכה לב, ב)

Sh'muel stated: The [minimum] length of the myrtle and willow branches must be three [handbreadths] He was not exact (since a length of two and a half is really sufficient).

he examined; he investigated דק (2) בוק

For an example, see דק ואשכח.

SEE: דייק, דיקא

small; thin; fine דק

בחמה דקה (בבא קמא עט, ב) משנה פ"ז מ"ז
"small cattle" (= sheep and goats)

SEE: דקדק, דקדוק

step; level דרגא * מדרגה; מעלה

הוה דרגא, נסיב איתתא! (יבמות סג, א ע"פ כתי"י ורש"י שם)
Go down a step [socially when you] take a wife!

* This word is used frequently in Modern Hebrew with a Hebraized spelling דרגה.

child; schoolboy דרדקא תינוק

דרדק! לא קד אמרתי לכם! ... (שבת קמח, ב וע"י רש"י שם)
Children! Did I not say to you thus ...?!

SEE: מקרי דרדקי

הדרום; דרוםא *

the Darom; the South; Judea (especially Lod and its vicinity — as opposed to the Galilee)

והיה העולם שקם עד שבא ר' עקיבא אצל רבותינו שבדרום ושנאה להם (יבמות סב, ב)

and the world remained desolate until R. Akiva came to our teachers who [live] in the Darom and taught it (= Torah) to them

* The first form is Hebrew, and the second Aramaic.

SEE: בן דרי

דרכי שלום

the ways of peace
The hakhamim instituted certain regulations in order to encourage peaceful relationships between

דן (דון: דן, prt., inf. דון, imp.)

דן * (דאין, prt., inf. דון, imp.)

(1) he judged

דן את הדין (בכורות כח, ב) משנה פ"ד מ"ד
[if] he judged the case

(2) he derived (through analogy, according to one of the rules of Biblical interpretation)

דנין תשלומין מתשלומין, ואין דנים תשלומין ממיתה. (בבא קמא מד, ב)

We may derive [a ruling regarding] payment from [a ruling regarding] payment, but we may not derive [a ruling regarding] payment from [a ruling regarding] killing.

(3) he discussed; he argued

הדנין לפני חכמים (משנה עדיות פ"א מ"י)
[the scholars] who discuss [halakhic matters] before the hakhamim**

* The first verb is Hebrew, and the second Aramaic.

** See יב, ד where the identity of these scholars is discussed.

SEE: דאין, דין

vessel; jug; barrel דנא חבית

רמי ארבעין ותמני כוזי בדנא. (ב"מ מ, סע"א ורש"י שם)
They pour forty-eight cups [of wine] into a jug.

this דנא demon. pron. זה

מו קדמת דנא * (בבא מציעא קד, א ועוד)
"from before this" (= formerly; from days of old)

* This expression, in a slightly different form, occurs in יב, א.

this דנן demon. adj. זה

this bill of divorce גיטא דנן (בבא מציעא יח, א)

one-sixth דנקא שתות; ששית

* See the table of fractions in Appendix II.

דעלמא

דעת; דעתא *

(1) mind

וכי תעלה על דעתך ...? (סנהדרין כח, סע"ב)
Would it enter your mind ...?

(2) understanding; reason; opinion

דעת נוטה. (חולין ז, סע"ב)
Reason inclines [towards a particular decision].

(3) awareness; knowledge

לדעת — צריך דעת. (בבא קמא קיח, סע"א)
[If the theft was carried out] with [the] knowledge [of the owner], [the thief's return of the stolen goods] requires [the] knowledge [of the owner].

verb זכר, which is applied to such p'sukim as:

זכור את אשר עשה לך עמלק (דברים כה, יז)
Recite what Amalek did to you.*

Hebrew usually expresses this meaning with the binyan of זכר, which is parallel to the Aramaic אפקל.

* See תורת כהנים, ריש פרשת בחוקותי שם.

** appears as an entry in the dictionary compiled by R. Sh'muel b. Hofni Gaon, which was published by S. Abramson, in שושן אברהם אבן שושן, Jerusalem 5745. See p. 56.

SEE: אדקר, אדקר, מאן דקר שמה

דל imp. (דלל)

Deduct! Take away! Eliminate! החסר

דל אנה מהכא, מתנייתא מי לא קשין אהדין? (עירובין ג, רע"ב ורש"י שם).

[Even if you] eliminate me (= my halakhic statement) from here, will the two baraitoth not contradict each other?!

דלא (דלי: דלי, prt.)

he lifted; he raised; הגביה; הרים; דלה

he drew (water from a well)

אי לא דללאי לך חספא, מי משכחת מרגינתא תתיה? (מכות כא, ב) יבמות צב, ב בבא מציעא יז, ב

If I had not lifted up the shell for you, would you have found the pearl under it?!

SEE: דילקא

דמי (דמי: דמיא, f.s., דמו, pl. m., דמין, pl. f.)

resembling; is like דומה

This word usually appears at the end of a clause.

גר שנתגיייר קקטן שונלד דמי. (יבמות כב, א ורש"י)

A proselyte who has converted is like a newborn infant.

SEE: היכי דמי, מי דמי

דמים (דמ: דמיי, דמא, s.)

(1) blood; bloodguiltiness

"דמים" תרתי משמע. (מגילה יד, רע"ב ורש"י שם)
[The word] דמים means two [different things] (menstrual blood and the shedding of blood, i.e., murder).**

(2) value

לפי מדה משלם או לפי דמים משלם? (פסחים לב, רע"א)
Must he repay according to the quantity [of the stolen produce] or according to [its] value?

(3) money

דמי קא נהיב. (בבא מציעא ב, ב)

* The first form is Hebrew, and the second is Aramaic.

** This is the correct explanation of the Talmudic statement in context. In Modern Hebrew, however, the same statement is quoted out of context to indicate that דמים means both blood and money.

(4) משנה: הרוחץ במי מערה ... (שבת קמ"א, סע"א) משנה פכ"ב מ"ה

תלמוד: "הרוחץ" — דיעבד, איהו לכתחילה, לא! (שם)
MISHNA: One who is [already] bathing [on the Sabbath] in the [hot] water of a pit ...

TALMUD: "One who is [already] bathing" — after the fact yes; [but] in the first place, [the activity is] not [permissible on the Sabbath]!

* According to this etymology, דיעבד is derived from the combination of -ד, that, and the binyan of עבד, לעבד, it was done. A different etymology regards דיעבד as a combination of three elements: ד+א+י+עבד, that if he did [it].

** See the comments of Rashi and Tosafot on נ, א.

דיקא * (דוק) pass. prt. f.

precise; exact מדיקת

* Many pronounce this word דיקא, while the Yemenites read it as an active participle, דיקא.

SEE: דוקא

דיקא נמי דקתני

The wording of the following text] is also

precise (and hence supportive of what was just proposed), for [the tanna] states ...

This formula introduces a proof that is derived from the particular wording of a baraita or mishna.

ברייתא: "מעות לא יוכל לתקון" — זה שבטל ... תפלה של ערבית או תפלה של שחרית.

תלמוד: אמר ר' יוחנן: הכא במאי עסקינן? שבטל במזיד. אמר רב אשי: דיקא נמי, דקתני "בטל" ולא קתני "טעה". (ברכות כו, סע"א ע"פ קהלת א:טו)

BARAITHA: "That which is crooked cannot be made straight" — this [refers to a person] who omitted the Amida of the evening or the Amida of the morning.

TALMUD: R. Yitzhak said quoting R. Yoḥanan: With what [case] are we dealing here? With [a person] who deliberately omitted [the Amida]. Rav Ashi said: The wording [of the baraita] is precise [and hence supportive of this interpretation], for [the tanna] states "omitted" and he does not state "erred."

SEE: מתניתין נמי דיקא דקתני

דכוותיה (דכוותיה: דכוותיה)

דכיר * (דכר) pass. prt. זכור

כל מי דכדי לא דכירי אנשי. (סנהדרין כט, רע"ב)
[As for] all matters of no consequence people do not remember [them].

* This passive participle form is active in meaning.

זכר הזכיר

he mentioned
This form, in the binyan קל, is used only in the rhetorical question who mentioned its name?! This meaning is similar to the Midrash Halakha's interpretation of the parallel Hebrew

people and to discourage quarreling and controversy.

וְאֵלֶּה דְּבָרִים אֲמָרוּ מִפְּנֵי שְׁלוֹם: כְּהֵן קוֹרָא רִאשׁוֹן וְאַחֲרָיו לְוִי ... (גִּיטִין נט, סע"א: מִשְׁנָה פ"ה מ"ח)
And these are matters [the ḥakhamim] stated to promote the ways of peace: a kohen [is called up to] read the Torah first, and a levi after him ...

stake; risk; a loss זִיקָה; הֶפְסֵד
דָּרָא דְּמִמוֹנָא (בבא מציעא ב, סע"ב וע' רש"י ושו"ת"ק שם)
a monetary stake; a loss of money

דָּרַשׁ (דָּרַשׁ) דָּרַשׁ
(1) he interpreted (a Biblical passage)
כְּרִי שְׁמַעוֹן דָּרַשׁ טַעְמָא דְּקָרָא (קידושין סח, וש"י ע"פ דברים ז:א"ד)
according to R. Shim'on who interprets the reason [expressed or implied] in the pasuk (as a basis for halakhic conclusions)
(2) he lectured; he delivered a public lecture (in the beth midrash)

ר' אבהו דַּרְשׁ בְּאַגְדָּתָא: ר' חייא בר אבא דַּרְשׁ בְּשִׁמְעָתָא.
(סוטה מ,א)
R. Abbahu lectured on aggada; R. Hiyya b. Abba lectured on halakha.
SEE: מַאי דַּרְשׁ

דָּרְשָׁא מְדַרְשׁ
a (Biblical) interpretation (that serves as a basis for either a halakhic or an aggadic teaching)
For an example, see חֲבִיב.
SEE: מְדַרְשׁ

דָּשׁ (דוּשׁ: דָּוִישׁ) (prt.)
he tread; he trampled; דָּשׁ; הִרְגֵּל
he threshed; he became familiar
כִּיּוֹן דָּדַשׁ בֵּיתָּה, כְּהִתְרַקָּא דְּמִי לִיה. (חולין ד,ב)
Since he has trampled upon it, it appears like a permissible act to him.

דָּשָׂא דָּלַת
door; entrance
תָּלָא נִפְשִׁיה בְּעִיבּוּרָא דְּדָשָׂא (סוכה נב, סע"א ורש"י שם)
he leaned against the bolt of the door

ה

הָ, הָא תוּ לְמָה לִי, טַעְמָא ד- ... הָא, (ו)תו לִיכָא וְהָא אִיכָא, (ו)הָא אִיכָא שְׁמַעִינוּ לְהָ, הָא אִיפְלִיגוּ/פְלִיגִי בְּה תְּדָא זִימְנָא, (ו)הָא אִמְרָה ... תְּדָא זִימְנָא, (ו)הָא אֲנִי תִנְנִי, (ו)הָא כְּתִיב, (ו)הָא/לָאוּ אִיתְמַר עֲלֵה, (ו)הָא עֲלֵה קִתְּנִי, הָא תִנָּא לִיה רִישָׁא

הָא here is
הָא גִיטִיד. (גִּיטִין עח,א: מִשְׁנָה פ"ח מ"ב)
Here is your bill of divorce.
* This word is found in Biblical Hebrew: הָא לְכֶם זֶרַע in בראשית מז:כג.
SEE: הִילָךְ

וְהָא אִיכָא שְׁמַעִינוּ לְהָ
וְהָא חִילּוּף אֲנִי שׁוֹמְעִים אוֹתָם?
But have we not heard them (= the two disputing tannaitic opinions) in reverse?
This expression introduces a contradiction between two versions of the same tannaitic controversy — one version that the Talmud has just quoted and a different version that the Talmud is about to quote where the names of the same disputing tannaim are transposed.

מִשְׁנָה: עַד כַּמָּה מְזֻמְנִין? עַד כְּזֵית. ר' יְהוּדָה אוֹמֵר: עַד כְּבִיצָה. תַּלְמוּד: לְמִימְרָא דְּר' מֵאִיר חָשִׁיב לִיה כְּזֵית וְר' יְהוּדָה כְּבִיצָה? וְהָא אִיכָא שְׁמַעִינוּ לְהוֹ? דְּתִנְנִי: ... ר' מֵאִיר אוֹמֵר: ... כְּבִיצָה, וְר' יְהוּדָה אוֹמֵר: ... כְּזֵית! (בְּרִכּוֹת מט,ב ע"פ מִשְׁנָה שם פ"ז מ"א וּמִשְׁנָה פסחים פ"ג מ"ח)
MISHNA: How much [do people have to eat in order to] recite Birkath HaZimmun? As much as an olive. R. Y'huda says: As much as an egg.
TALMUD: Is that to say that for R. Méir the size of an olive is significant (since an anonymous opinion in the mishna is regularly ascribed to R. Méir) and for R. Y'huda the size of an egg? But have we not heard them in reverse?! For we have learnt [in another mishna]: ... R. Méir says: ... as much as an egg, and R. Y'huda says: ... as much as an olive!
In the continuation of the passage and in some other cases as well, the Talmud proceeds to quote an amora who resolves the contradiction through the argument מוֹחֲלֶפֶת הַשִּׁיטָה, the line [of opinions] must be reversed.
SEE: מוֹחֲלֶפֶת הַשִּׁיטָה

הָא אִיפְלִיגוּ/פְלִיגִי בְּה תְּדָא זִימְנָא
הָא נִחְלָקוּ/חֲלֻקִּים בְּה פַּעַם אֶחָת?
Haven't they [already] disputed this [point] once [before]?!
A difficulty: Why is the same controversy, between the same ḥakhamim, presented a second time?! The Talmud usually responds that the two

הָ This prefix is a contraction of הָא, the next entry.
SEE: הִנִּיחָא, (ו)הִתְנַחֵּא, (ו)הִתְנַחֵּן

הָא (1) זֶה
הָא מִלְתָּא (בְּרִכּוֹת מה,ב ועוד)
this statement

הָא (2) הִנֵּה
behold; this implies; from here
(a) הָא often introduces an inference that is derived from a statement that has just been quoted in the Talmud. The fuller expression הָא לְמַדְתָּ, thus you have derived, is sometimes used.
"מִשְׁנָה ה' אוֹתִי לְבִשֵּׁר עֲנִוִים" — "הַסִּידִים" לֹא נִאֲמַר אֶלָּא "עֲנִוִים" הָא לְמַדְתָּ שְׁעִנְיָה גְדוּלָּה מְכֻנָּה. (עבודה זרה כב, ע"פ ישיעה סא:א)
"God has annointed me to bring good tidings to the humble" — "the pious" is not stated but rather "the humble"! Thus you have derived that humility is greater than all of these (character traits).
(b) Sometimes, הָא introduces an inference based upon contrast between the case that has been stated in a text and a different case.

מִשְׁנָה: כְּכֹרֹת שְׁלֹחַתוֹם ... הָא אֵלוּ שְׁלוֹ. (בבא מציעא כא,א: מִשְׁנָה פ"ב מ"א)
תַּלְמוּד: הָא שְׁלֹבֶעַל הַבֵּית חַיִּיב לְהַקְרִיז. (שם כא,א)
MISHNA: A baker's loaves belong to him (= the finder). TALMUD: This implies [that for] homemade [loaves, the finder] is obligated to make an announcement.

הָא (3) הִנֵּה ...!
Behold ...! Is it not ...?!
הָא sometimes has rhetorical force that can be expressed in English either by an exclamation introduced by behold or by the use of interrogative word order with a negative.
הָא אֲדָכֵר לִיה בְּקִרְיָא שְׁמַע! (בְּרִכּוֹת כא,א)
Behold he has mentioned it during the recitation of the Sh'ma! or Has he not mentioned it during the recitation of the Sh'ma?!

הָא (4) זֶה
זָבִנִי לִיה מִינִיה הָא אַרְבְּעֵי שָׁנִי (בבא בתרא ל, סע"ב)
I bought it from him four years ago

הָא (5) הִנֵּה ...
here is; here are
הָא שְׁטָרָא (בבא בתרא לב, סע"א)
here is the document
* As a demonstrative adjective, הָא almost always modifies a feminine noun — but there are some exceptions, especially in our printed editions. The proper masculine form is הָאִי.
** Similarly, in the phrase הָא לְחֵמָא עֲנִיָּא in the Pesah Haggada, הָא is probably best translated here is.
(ו)הָא גּוֹפָא קִשְׁיָא, הָא דִּידִיהָ הָא דְּרַבִּינָא, הָא ... (ו)הָא ...
SEE: הָא כְּדִאִיתָא וְהָא כְּדִאִיתָא, הָא כִּיצַד, הָא מִנִּי, הָא קָא מְשַׁמַּע

resolution of one difficulty facing the halakha under discussion — but then it proceeds to raise another, more serious difficulty.

For an example — see (ורשיי טז) שבוועות כג, סעי' ב (ורשיי טז).

הא מני

whose [halakha] is this? זו [שאל] מי היא? This question seeks to determine which tanna's opinion is presented in an anonymous mishna or baraita. In many instances, the purpose of this investigation is the resolution of a difficulty (e.g., in שבת ד, סעי' א); sometimes the purpose is to raise a difficulty (e.g., קמא קיד, סעי' א).

SEE: מני, מנייתין מני

והא עלה קתני וברי עליה הוא שונה...? But in connection with it (= this text) doesn't [a tanna] teach ... ?!

This formula is used in presenting a refutation. After a mishna or a baraita has been quoted in the Talmud as proof for a proposition, this formula introduces an explanatory tannaitic text that interprets that mishna or baraita in a way that undermines the proof. This tannaitic text may be a separate baraita (e.g., סעי' ב, יומא טז) or a later clause in the same mishna (e.g., ב"מ פב, ב) or in the same baraita (e.g., ע"ב, ב"מ פב).

SEE: (ו)הא איתמר עלה, (ו)הא איתמר עלה

הא קא משמע לן זו הוא משמע לנו... This [is what the tanna of the mishna or baraita] teaches us ...

ברייתא: מלך שצמד בעשרים ותשעה באדר — קינו שהגיע אחד בניסן, עלתה לו שנה. תלמוד: הא קא משמע לן דניסן ראש השנה למלכים. (ראש השנה ב, סעי' א-ד) BARAITHA: [As for] a king who ascends [the throne] on the twenty-ninth of Adar — as soon as the first of Nisan arrives, it is reckoned as [the completion of] one year of his reign.

TALMUD: This [is what the tanna of the baraita] teaches us that [the first of] Nisan is the new year for kings.

הא תו למה לי

Why do I need this, too?! This question points out a difficulty: The halakha formulated in the text before us is redundant, because it is essentially the same as a halakha that has already been stated — either earlier in the same text or in another text. In some instances, the question הא תו למה לי is followed by the exclamation הויי זה! (this is [the same as] that!) in order to dramatize the point. Usually, the

הא ר' מאיר; הא ר' יוחנן. (ברכות טו, סעי' ו) This [halakha is the opinion of] R. Méir; [while] that [halakha is the opinion of] R. Y'huda.

(2) In other instances, it is proposed that the two statements deal with different circumstances.*

הא דאיקא אדם חשבו, הא דליקא אדם חשבו. (ברכות נא) One [baraita speaks of a situation] where a distinguished person is present; [while] the other [speaks of a situation] where there is no distinguished person present.

* For further examples, see לא פליגי and לא קשיא.

הא כדאיתא והא כדאיתא

זו כמות שהיא, וזו כמות שהיא.

This one is as it is, and the other is as it is. A rejection of a comparison: In spite of the juxtaposition of the two cases in the text before us, it is now contended that each case is unique and follows its own particular rules. Therefore the previous proposal comparing them is rejected.

See example under אריזא, מידי אריזא, which often introduces this formula.

SEE: איתא

הא כיצד זו איתא?

This rhetorical question is used to point out a contradiction — often between two p'sukim.

תרי קראי כתיבי. כתיב: "שבעת ימים שאור לא ימצא בבתים", וכתוב: "אך ביום הראשון תשביתו שאור מבתים". הא כיצד? (פסחים ד, סעי' ע"ב שמות יב:טו)

Two p'sukim are written. It is written: "Seven days it is forbidden for leavening to be found in your houses," and it is written: "Even on the first day you must destroy leaven from your houses!" How [can] this [be]?

הא כתיב הרי כתוב...?!

This formula introduces a difficulty that arises from a Biblical passage.

ברייתא: קריאת שמע ככתבה — דברי רבי. ותקמים אוקרים: בכל לשון.

תלמוד: ... ורבנן, מאי טעמיהון? אמר קרא: "שמע" — בכל לשון שאתה שומע. ולרבי נמי הא כתיב: "שמע"?! ... (ברכות יג, סעי' א)

BARAITHA: The Sh'ma is to be recited, as it is written (= i.e., in the Hebrew language) — the words of Rabbi. But the Hakhhamim say: In any language.

TALMUD: ... And what is the reason of the Hakhhamim? The Torah states: שמע (= understand!) [implying] in any language that you understand. But according to Rabbi also, is it not written שמע?! (= How could he explain the choice of this verb?!)

הא לא קשיא

This is not difficult (but another point is difficult) ...

With this expression, the Talmud presents a

This formula introduces a contradiction between our mishna, which the Talmud is about to quote, and the halakha that has just been quoted. Sometimes, instead of quoting an entire clause from our mishna, the Talmud quotes only the crucial word or phrase, inserting it between the words וְאֵן and וְאֵן.

For an example, see דמאמר כ"ק-כ.

SEE: (ו)התנן

הא גופא קשיא

This [text] itself is difficult!

This expression introduces a contradiction between two clauses of the same mishna or baraita. In most instances, the contradiction is not obvious, but it is inferred from the implications of the clauses.

ברייתא: העוסקין במקרא — מדה ואינה מדה. במשנה — מדה ונוטלין עליה שָׂכָר. בתלמוד — אין לך מדה גדולה מא, ולעולם הוי רץ למשנה יותר מן התלמוד.

תלמוד: הא גופא קשיא? אמרת "בתלמוד" — אין לך מדה גדולה מא, והדר אמרת "ולעולם הוי רץ למשנה יותר מן התלמוד" (בבא מציעא לג, סעי' א)

BARAITHA: [As for] those who study the [written] Torah — it is meritorious but not [so] meritorious. [The study of] the Mishna is meritorious, and one receives reward for it. [As for the study of] the Talmud — you have nothing more meritorious than this, yet you should always run to the Mishna more than [to] the Talmud.

TALMUD: This [baraita] itself is difficult! You said: "[As for the study of] the Talmud — you have nothing more meritorious than this," and then you said: "Yet you should always run to the Mishna more than [to] the Talmud!"

הא דידיה הא דרביה

This [halakhic statement] is his own; [while] the other is [the opinion] of his teacher.

In order to arrive at a resolution of a contradiction between two statements of the same hakhham, it is sometimes argued that one statement truly represents his own personal opinion, while the other is the opinion of his teacher, which he has presented even though he disagrees with it.

For an example — see קמא ל, רע"א.

הא... (ו)הא... זו... (ו)הא...

This ..., (while) that ...; One ..., (while) the other ...

This formula is often used to point out a distinction between two halakhic statements.

(1) In some instances, it is proposed that the statements were formulated by two different authors who are in disagreement.*

formulations of the controversy differ in some significant way, so that they are really two independent controversies.

For an example — see the controversies between Rav and Sh'muel in בבא מציעא טו, ב.

והא /ולאו איתמר עליה

והרי /והלא נאמר עליה...?!

But has it not been stated in connection with it (= the text) ...?!

A difficulty: A mishna, a baraita, or a statement of an early amora has been quoted in the Talmud as proof for a proposition. This formula is now used to introduce a comment on that text by an amora that interprets it in such a manner that the proof is undermined.

היכא דאיקא דיעות שאני, דקתני סיפא: רבו שמעון בן גמליאל אומר: שני אכסניי אולקין על שולחן אחד — זה בשר וזה גבינה — ואין חוששין. ולאו איתמר עליה: אמר ... שמואל: לא שנו אלא שאין מקבירין זה את זה אצל מקבירי זה את זה. אסורין!! (שבת יג, א)

[A case] where there are [two or more] people is unique (and so it is permitted for one to eat meat and the other to eat cheese at the same table), as [the tanna] states [in] the latter clause: Rabban Shim'on b. Gamliel says: Two travellers may eat at the same table — one [eating] meat and the other cheese — and they need not be concerned [about any transgression]. But has it not been stated in connection with it: ...

Sh'muel said: They taught [this] only where [the two people] are not acquainted with each other, but [in a case where] they are acquainted with each other, they are forbidden (hence the case where there are two people is not always permissible)?!

SEE: (ו)הא איתמר עליה, (ו)הא איתמר עליה

והא אמרה... חדא זימנא

הרי... אמר אותה פעם אחת?!

But didn't ... [already] state it once?!

A difficulty: Why did the hakhham make a halakhic statement that is essentially the same as the statement he made on a previous occasion?!

אמר רבה בר בר חנה אמר ר' יוחנן: "הטוב והמטיב" צריכה מלכות. מאי קא משמע לן? כל ברכה שאין בה מלכות לא שמה ברכה? והא אמרה ר' יוחנן חדא זימנא?! (ברכות מט, א)

Rabba, grandson of Hanna, said quoting R. Yohanan: [The recitation of] the good and the best [in Birkath HaMazon] requires [the mention of God's] Kingship. What [new halakha] is he teaching us? [That] any b'rakha that does not contain a mention of Kingship is not called a [proper] b'rakha? But didn't R. Yohanan [himself already] state it once?!

והא אנו תנו; והאנו תנו

והרי אנו שנינו [במשנתנו]...?!

But have we not learnt [in our mishna] ... ?!

* Rav Yosef holds that **בם**, *them*, refers to the words of Sh^{ma}, whereas Abbayé holds that it refers to words of Torah in general.
SEE: (ה)היא, (ה)הוא מיבני ליה

ההוא גברא

(1) **ההוא גברא באדם אחד** ... there was a man ...
This expression is often used to introduce a narrative passage.

ההוא גברא דאפקיד זוזי גבי חברה ... (בבא מציעא מ"א)
There was a man who deposited some money with his neighbor ...

(2) **אותו איש** "that man"; a certain man
Sometimes it is used as a euphemism in place of the first-person or second-person singular pronoun.

לא תספדוה לההוא גברא! (סנהדרין מו, ס"ב)
Don't eulogize "that man" (= me)!
ההוא גברא בעיל דבביה דההוא גברא הוא. (גיטין נה, ס"ב)
"That man" is the enemy of "that man" (= You are my enemy.)
SEE: (ה)הוא, (ה)היא איתתא

הוא ד

הוא ד ... that/who ...; that is where ...
This expression usually implies *exclusiveness*.

איהו הוא דאפסיד אנפשיה. (בבא מציעא ט"ז, ו)
It is he (rather than another party) who caused the loss to himself.

Sometimes, an exclusion is stated explicitly.
תוד ארבע הוא דאסור; חוץ לארבע אמות חייב (ברכות יח, א)
within four cubits [of the dead] that is where it is forbidden [to read the Sh^{ma}]; beyond four cubits he is obligated [to read the Sh^{ma}]

הוא ד - והוא ד - **provided that**
This expression introduces a *stipulation*.

השקה מהו לבני ולבני ביתו - נצא. אמר רב נחמן בר יצחק:
והוא דאשתי רובא דכסא. (פסחים קח, ב)
[If] he gave his sons and his household to drink [from one of "the four cups"], he has [nevertheless] fulfilled his own duty. Rav Nahman b. Yitzhak said: Provided that he [himself] drank the major portion of the cup.

הוא דאמר כי כן

He who has stated [this amoraic halakha has thereby ruled] in accordance with [another tanna].

After a mishna or a baraita has been quoted contradicting the halakha of an amora, this formula is sometimes used to defend his halakha on the grounds that it is consistent with the opinion of a different tanna that the Talmud is about to quote from a mishna or a baraita.

יכול יהדרנו במקומו? (קידושין לב, ב) ויקרא יט:לב)
Could it be [that] one must honor him (= a scholar) with money?

* This entry is Hebrew, but the next one is Aramaic.

הדר (הדר פעל: מחדר, prt. להדר, fut. להדר, inf. להדר)

he pursued (zealously); he sought
הדורי אפירכי למה לד? אותיב ממתיניו! (חולין ע"ב, ורש"י)
Why do you seek refutations [from a baraita]? Refute [the amora's statement] from our mishna (which is widely known and more authoritative)!
SEE: מחדר

הדר קושנין לדוכתיה

הדר הקשי שאלנו למקומו.

Our difficulty has returned to its place.
After a difficulty has been presented and then resolved, the resolution is sometimes refuted. Thus the original difficulty is reinstated.

For an example — see ב, טו, ו.

הוא (היא, f. הו, pl. הו) it is
Besides its common meanings, this personal pronoun is also used where English would use the linking verb *is*, especially in identifications.

אברם הוא אברהם. (ברכות יג, א)
Avram is Avraham.
Sometimes הוא appears twice for emphasis — once before the subject and once before the predicate.

אמר אבני: הוא ננאי הוא יוחנן. (ברכות כט, א)
Abbayé said: Yannai is [identical with] Yohanan.
SEE: היא

ההוא (ההיא, f.)

(1) **that (one)**
This masculine pronoun often refers to a Biblical passage and introduces an argument that limits the scope of the passage to particular circumstances, in order to resolve a difficulty or to raise an objection.

קריאת שמע דרבנן ... מתיב רב יוסף: "וידברת בם ... בשכבך ובקומך" אמר ליה אבני: ההוא בדברי תורה קתיב. (ברכות כא, א) ע"פ דברים ו:ז

The recitation of Sh^{ma} is [a commandment] of Rabbinic status ... Rav Yosef raises an objection: [The Torah states that "you must recite them" ...] at the time of retiring" (at night) "and at the time of getting up" (in the morning — hence reciting the Sh^{ma} seems to be a Torah commandment). Abbayé said to him: That [pasuk] is written about [the commandment of studying] the words of the Torah.*

(2) **someone; one; a man**
This pronoun is sometimes used in the first sense of the expression **ההוא גברא**, the next entry.

ההוא דאתא לקמיה דר' חנינא ... (בבא בתרא כ"ב, ב)
There was someone who came before R. Hanina ...

הדר (הדר, f. הדר) זה
מו הדור קרא (נדרים לח, א)
[the point is derived] from this pasuk
SEE: דין

הדר (הדר: הדר, prt. להדר, fut. להדר, inf. להדר)
he went back; he repeated;
he returned

אי טעי, הדר. (ברכות מט, ב)
If he makes [such] a mistake, he must go back [and recite Birkath HaMazon again].

(2) **הדר בו**
he reversed himself;
he retracted; he changed his mind
In this sense, the verb is usually followed by -ב with a personal-pronoun suffix, like -ב in Hebrew.

הדר ביה רבא מההיא. (שבת כז, א) ועוד)
Rava reversed himself with respect to that (= the halakha he had previously stated).

(3) **הדר; אחר קד**
upon reconsideration; then; subsequently
This verb often precedes another verb in an adverbial sense. Sometimes the form **הדר** is used irrespective of the form of the other verb, while in other instances the **הדר** form matches the subsequent verbal forms.

הדר אמר רבא: לאו מילתא היא דאמר. (מכות ח, ט"א)
Upon reconsideration, Rava said: What I stated [previously] is not a [valid] statement (but an error).

ונטרי ליה לרי מאיר עד דמסיים לה למילתא והדר פליגי עילייה (חולין פ"א, א)
and [the Hakhamim] wait for R. Méir to complete his statement and then disagree with him

הדר** קבלוה** בימי אחשורוש (שבת פח, א) ע"פ אסתר ט:כז)
subsequently, they accepted it (= the Torah) in the days of Ahashverosh

* For the full conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 5. Upon completing the study of a Talmudic tractate, it is customary to recite the formula, ... הדרן עלך מסכת ..., which is usually printed at the conclusion of each tractate. The meaning of **הדרן** is somewhat obscure. It may be the first-person plural form of the past tense of our Aramaic verb **הדרן** or **הדרן**, the equivalent of the Hebrew **הדרנו**, we have returned (to you) or we have reviewed (you). Alternatively, it may be understood as a noun with a pronoun suffix, *may our glory be upon you*. The latter interpretation is supported by the continuation of this formula **הדרן עלך**, which most probably means *may your glory be upon us*. See the discussion of this problem in D. Sperber's *הדר*, ירושלים תשמ"ט, pp. 129-134.

** Both verbal forms are third-person masculine plural of the present tense.

הדר קושנין לדוכתיה, תני והדר מפרש
SEE:

הדר (הדר פעל: מחדר, prt. להדר, fut. להדר, inf. להדר)
he honored; he glorified; he adorned

הדר (הדר: חד, חד) זה זה
each other
This word is often used with prefixes:
upon each other; each other
with each other; together
like each other; equal
from each other; one from another
מחדר

כיון דכולהו כי חדדי ניהו, מהדרין ילפינו. (סנהדרין מ, רע"ב)
ע"פ כת"י ע"י רש"י שם)
Since all of them (= the p'sukim) are like each other, we may derive one from another.
SEE: אחרדי, (ב)חדדי חדדי, כי חדדי ניהו

בהדר
with; in the presence of
SEE: בהדי

להדי/לבהדי
against; at
SEE: להדי

בהדיא
clearly; explicitly
SEE: בהדיא

להדיא
openly; directly; immediately
SEE: להדיא

הדיוט (הדיוטות, pl.)
common; ordinary
The connotation of this word depends upon which term is contrasted to it.

(1) **a layman** — as opposed to an **אמן**, a professional
עושין מעקה לגג ולמפרסת מעשה הדיוט אבל לא מעשה אמן.
(מועד קטן י"א, א) פ"א מ"י)
We may construct a parapet for a roof or a balcony [during the intermediate days of a festival if it is] the work of a layman, but not the work of a professional.

(2) **secular** — as opposed to **הקדוש** or **גבוה**, sacred
ר' מאיר סבר: מעשר שני ממון גבוה הוא, ורבנן סברי: ממון הדיוט. (סנהדרין ק"ב, ט"ז)

R. Méir holds: The second tithe is sacred property, and the Hakhamim hold: [It is] secular property.
(3) **a layman** — as opposed to a **מומחה**, an ordained judge
דיני ממונות בשלשה הדיוטות; גזילות וחבלות בשלשה מומחין.
(סנהדרין ג, א)
Monetary cases may be tried by three laymen; [but] larceny and bodily damages must be tried by three ordained judges.

(4) **a common priest**, **כהן הדיוט** — as opposed to the **גדול**, the high priest
איסור קדושה: אלמנה לכהן גדול, גרושה וחלוצה לכהן הדיוט.
(יבמות כ"א, א) משנה פ"ב מ"ד)
A prohibition by virtue of sanctity [refers to] a widow forbidden to a high priest; a divorcee or a woman who had performed *halitza* [even] to a common priest.

יבמות מב, רע"א ורש"י שם, *you must deduce*, as in שם לומד. See the entry "participle + הוה" and its first note.
** This form is the Aramaic imperative.

הוי אומר*

you have to say ...; you must conclude

איזהו חג שהחודש מתקסם בו? הוי אומר: זה ראש השנה.
(ראש השנה ה, סע"א-רע"ב)
Which is the festival [that occurs] when the moon (literally: "the month") is hidden? You have to say: It is Rosh HaShana.

* See the previous entry and its first note.

הויה (הויות pl.)

being; becoming; status; condition

"הויה [הדברים האלה ...] — בהויתן והוה (ברכות יג,א ע"פ דברים ו:)"
[These words] shall be — [implying that] they must remain in their (original) status (= in Hebrew).
הויות ליציאות מקשינו? (קידושין ט, סע"א ע"פ דברים כד:)
Do we compare "becomings" (= the modes of marriage) to "departures" (= modes of divorce)?
For more examples, see רע"א ורש"י.

הויות problems; investigations; objections

הויות דאבני ורבא* (סוכה כח,א ורש"י שם; בבא בתרא כד, סע"א ורש"י ודק"ס שם)
the [halakhic] investigations of Abbaye and Rava
* In the Mishné Torah, the Rambam uses this expression as a general term for the Talmudic dialectical process. See הלכות יסודי התורה פ"ד הי"ג.
SEE: הויה, הויות

הוינא/הוינו 1st pers. pl. (הוי)

היינו
we were
במושב תלתא הוינא (בבא בתרא קסח,ב)
we were in a session of three [judges]

הוינא (הוי + אָנא)

הוה אָנא; אָהיה I am; I would be; I will be
אי כתבת לי כולוהי נקסיה, הוינא לך. (בבא בתרא מ, סע"ב)
If you write [a document granting] me all your property, I will be your [wife].

הוינו/הוינא 1st pers. pl. (הוי)

היינו
we were
כי הויונו בי רב הונא, אמר לו (ברכות לט,א)
when we were at Rav Huna's house, he said to us

הוינו 1st pers. pl. (הוי פֿעל)

הקשינו
we raised a difficulty
SEE: הויה, הויות

והוינו בה והקשינו עליה

and we raised a difficulty about it
This term introduces a difficulty concerning the

halakhic text we have just quoted. This difficulty — which was first raised elsewhere, in the original Talmudic treatment of the text — is now quoted by the Talmud immediately after quoting that text.

והתנו: אבות מלאכות ארבעים חסר אחת, והוינו בה: מנינא למה לין (שבת ו,ב ע"פ משנה שם ע"ג,א)
But did we not learn (in the mishna): Thirty-nine are the categories of forbidden labor on the Sabbath, and we raised a difficulty about it: Why do I need the number (thirty-nine) [to be mentioned in the mishna]?
SEE: הוראת שעה

הולך walking; going prt. (הלך)

Besides the common meaning of this Hebrew participle, it is sometimes used in a special sense with a ו- prefix, which is presented under הולך.

הולך imp. (הלך הפעיל)

הולך מנה לפלוני שאני חייב לו: (גיטין יד,א)
Deliver to Mr. So-and-So the "maneh" (= a sum of money) that I owe him!

הוציא (יצא הפעיל: מוציא, יוציא, fut. הוציא, imp. להוציא inf.)

he took out; he brought forth; he released
Besides these basic meanings in Biblical Hebrew, this verb is also used in two special senses in Mishnaic Hebrew.

(1) he excluded (from a halakha or a category)

ומה ראית לרבות את אלו ולהוציא את אלו? (יומא מב,ב)
But on what grounds did you determine to include these [instances] and to exclude those?

(2) he caused another to fulfill his obligation; he performed a duty on behalf of another

להוציא את שאינו בקי (ראש השנה לד, סע"ב)
to perform the duty [of prayer] on behalf of one who is not well-versed
SEE: יצא, נפק, אפיק, מייעט, מעט, הביא, ריבה

הוקש (= הקש: נקש הפעיל)

it was compared
An analogy was drawn between two matters — usually because of their juxtaposition in Scripture.

הוקש כבודו לבוד המקום. (סנהדרין נא,א)
Honor for them (= parents) has been compared to honor for the Omnipresent.
SEE: איתקש, הקיש, היקש

הוראה/הוריה

a teaching; instruction; a halakhic decision

הוראת שעה a decision for the moment;

an ad hoc decision

This term denotes a halakhic ruling that was made because of unique circumstances and is therefore not regarded as a precedent.

"מקושש" הוראת שעה היתה. (סנהדרין פב, ורש"י שם ע"פ במדבר טו:ב)
[The case of] "the stick-gatherer [on the Sabbath]" was an ad hoc decision (in that the offender was punished without having been properly warned before his crime).

הות/הוות היתה

she was

SEE: הוה, הוה

הותר (= הותר: נתן הפעיל)

it was permitted; it was exempted

הותר מכללו (f. הותרה מכללה)

it was exempted from its category; there was an exemption from its general [prohibition]

היוצא מן הגפן לא הותר מכללו, וטומאה ותגלחת הותרו מכללו. (נזיר מד,א: משנה פ"ו מ"ה)

[With regard to] a product of the vine (which is prohibited to a nazirite) — there was no exemption from its general [prohibition]; whereas [with regard to] defilement and hair-cutting — there were exemptions from their general [prohibitions].
SEE: קלל

הזהיר (זהר הפעיל: מזהיר, act. prt. מזהיר, pass. prt.)

he warned; he prohibited
This verb refers to a warning from the Almighty that is expressed in the Torah.

לא ענש אלא אם כן הזהיר. (יומא פא,א ועוד)
[The Torah] did not state a punishment [for an offence] unless it prohibited [that offence].
SEE: אזהרה, התרה

הזיד (זיד הפעיל: מזיד, prt. מזיד, fut. יזיד)

he sinned with full awareness
הזיד בשבת (שבת סט,א)
He sinned (by performing a forbidden labor on the Sabbath) with full awareness of [its being] the Sabbath day.

הזים (זם הפעיל: להזים inf.)

he refuted (and incriminated witnesses)
עדות שאי אתה יכול להזימה לא הוינא עדות. (ב"ק עה, סע"ב)
Testimony that you cannot refute (and incriminate the witnesses) is not valid testimony.
SEE: הזם, הזמה

הזמה

refutation
This term refers to the refutation and consequent incrimination of witnesses through the testimony of other witnesses who testify that the first

witnesses were with them at the same time that the crime or transaction was alleged to have occurred, at a place from which they could not possibly have witnessed it.

For an example — see מציעא א,ד, א,ט.
SEE: הקחשה

החזיק (חזק הפעיל: מחזיק, prt. מחזיק, fut. יחזיק)

(1) he took possession of; he maintained possession of; he occupied

כל שהחזיקו עולי בבל (משנה שביעית פ"ו מ"א)
all [the territory] that the immigrants from Babylonia occupied

(2) he took hold (of); he grasped

זה שהחזיק בה, זכה בה. (בבא מציעא יא,א: משנה פ"א מ"ד)
The one who took hold of it has acquired it.

(3) he accounted it as merit; he gave credit; he was grateful

In this usage the direct object is טובה.*
רבן יוחנן בן זכאי ... היה אומר: אם למדת תורה הרבה, אל תחזיק טובה לעצמך, כי לך נוצרת. ** (משנה אבות פ"ב מ"ח)
Rabban Yohanan b. Zakai used to say: If you have learned a lot of Torah, don't give yourself credit, because you have been created for that.

* is the parallel expression in the Aramaic of the Talmud. (ברכות יט, רע"א ועוד)

** Some manuscripts read: אם עשית תורה הרבה
SEE: אחזיק, מחזיק, חזקה

הי/אי

alas!
This word is an expression of grief.

הי חסיד! הי עניו! תלמידו של עזרא! (סנהדרין יא,א)
Alas the pious man! Alas the humble man! The disciple of Ezra [has departed]!

* Compare the Biblical Hebrew ב"י in הי
SEE: אי

הי איזהו איזהו אלו?

which?
This pronoun is usually interrogative.

הי מינייהו איזה מהם?

Which one of them?
For an example — see מגילה ג,ב.

הי ניהו איזהו?

Which is it?
Which is the aorta?

הי ניהו אלו הם?

Which are they?
בריייתא: האב שנשבה, ומת בנו במדינה ... יורשי האב ויורשי הבן יחלוקו.

תלמוד: הי ניהו יורשי האב, והי ניהו יורשי הבן? (בבא בתרא קנט,ב)

BARAITHA: [If] a father was taken captive [and died], and his son died in the city ..., the heirs of the father and the heirs of the son split [the inheritance].

tallow. But the *Hakhamim* say: We may not kindle with it — whether boiled or not.

TALMUD: The opinion of the *Hakhamim* is the same as that of the first tanna!

SEE: מאי בנייהו

היינו דאמרי אנשי זהו שבני אדם אומרים ... this is what people say ...

This formula links an incident or a situation with a popular saying.

אמר להו: "אנא חוני המעגל! לא הימנה ... ולא נהגו ביה יקרא כדמיבני ליה. בעא רחמי ונח נפשיה. אמר רבא: היינו דאמרי אנשי: "או חבורתא או מיתותא!" (תענית כג, ר"א ע"פ הגדות התלמוד)

He said to them (after he had been absent for seventy years): "I am Honi, the circle-drawer!" They did not believe him ..., and they did not treat him with the respect that was due him. He prayed for Divine mercy, and died. Rava said: This is what people say: "[Give me] friendship or [give me] death!"

היינו דקתני

This is why [the tanna] states ... This formula indicates that the text of the mishna or baraita that is about to be quoted matches one (and only one) of the two amoraic opinions under consideration.* Usually this formula appears within an objection introduced by שלקמא (ב).

משנה: חמץ של ... ישראל אסור בהנאה, שנאמר "לא יראה לך שאור." (פסחים כח, סע"א: משנה פ"ב מ"ב ע"פ שמות יג:). תלמוד: רבא אמר: ... קנסא קניס, הואיל ועבר עליה בבל יראה ... בשלמא לרבא, היינו דקתני של ישראל אסור, משום שנאמר "לא יראה", אלא לרב אהא בר יעקב ... (שם כטא, MISHNA: *Hametz belonging to a Jew is forbidden for [even after Pesah], because it is stated (in the Torah): "Your leavening shall not be seen."*

TALMUD: It is well according to Rava, this is why [our tanna] states: [*Hametz*] belonging to a Jew is forbidden for use, because it is stated: "Your leavening shall not be seen," but according to Rav Aha b. Ya'akov ...

* This expression is also used in a somewhat different sense in the course of other objections. See היינו דקתני in Rashi's commentary there. SEE: (הא עלה קתני)

היינו ... היינו ... זהו ... זהו ... "This ... is that ..."; ... is the same as ...

היינו כד היינו חבית. (בבא קמא כז, סע"א) (They both mean a jug.)

היינו ... היינו ... איזהו ... איזהו ... Which is ...? Which is ...?

This formula is used to present a difficulty, i.e., a redundancy in the tannaitic or amoraic text. The Talmud asks: What is the uniqueness of each of

A refutation: The very distinction that has just been presented as an argument in behalf of one conclusion is in fact an even stronger argument in behalf of the opposite conclusion!

For an example — see (ורש"י שם) מכות ב, רע"ב. SEE: (והדין נותן)

היאך (=איך) how?

(1) how can (it be that) ...? Sometimes, this interrogative introduces a rhetorical question.

היאך מניחין דברי חכמים ועושין כר' אליעזר? (שבת קל, ב) How can we abandon the opinion of the *Hakhamim* and conduct ourselves according to [the view of] R. Eliezer?!

(2) how is it? what is the law? In other cases, it introduces an ordinary question.

בעי ר' ירמיה: במתנה היאך? (בבא מציעא יא, ב) R. Yirm'ya asked: What is the law with regard to [acquiring] a gift [in that manner]?

SEE: (האיך and the note on היכי)

היא איזהו which This word occurs only with the prefix א-.

SEE: אהייא

היא מהר quickly; rapidly קטן, סליק ביה בישראל היא. (שבת קלד, ב)

[As for] an infant, [his] flesh heals quickly.

היינו (האי+ניהו) זהו

This is it. This is the same as the following. For examples, see the four entries that follow the next entry.

היינו* (האי+ניהו) איזהו? Which one is ...?

For an example, see ... היינו ...

* In this interrogative sense, the vocalization of היינו may be better, since the word is derived from הי (which?).

... היינו ... [דעתו של] ... שנה [לדעתו של] ... [The opinion of] ... is the same as [that of] ...!

This formula expresses the following difficulty: How can the opinions of two tannaim that are formulated separately in the same mishna or baraita be identical?! Unless there is a real distinction between them, one of them is redundant.

משנה: אין מדליקין ... בחלב (דברי תנא קמא) נחום המדי אומר: מדליקין בחלב מבושל, וחכמים אומרים: אחד מבושל ואחד שאינו מבושל אין מדליקין בו. (שבת כב, משנה ב:א) תלמוד: חכמים היינו תנא קמא? (שם כד, ב)

MISHNA: We may not kindle with tallow [for the Sabbath lights, in the opinion of the first tanna]. Nahum, the Mede, says: We may kindle with boiled

refers only to kneeling at טוב לה' כי טוב, the thanksgiving portion of Hallel.

SEE: כי תניא ההיא, (ההוא)

ההיא איתתא

אותה אשה; אשה אחת; מעשה באשה אחת that woman; a certain woman; there was a woman

This expression sometimes introduces a narrative passage in the Talmud.

ההיא איתתא דעלת למיפא בההוא ביתא ... (בבא קמא מחא) There was a woman who went into a house to bake ...

SEE: (ההוא גברא)

היא גופא גזירה ואנו נעמד ונגזור גזירה לגזירה

היא עצמה גזרה, ואנו נעמד ונגזור גזרה משום גזירה?

It is itself a Rabbinic safeguard, and shall we [then] arise and enact [another] safeguard for [the protection of that] safeguard?!

This rhetorical question argues that the prohibition under discussion is difficult to justify — since Rabbinic safeguards are enacted to discourage the violation of Torah commandments, not to support other Rabbinic safeguards.

For examples, see the end of the example in the next entry and ביצה ג, רע"א (ורש"י)

היא היא It is it. It is the same.

This assertion usually constitutes a solution to a halakhic problem that has been raised in the Talmud, as if to say: This case is halakhically the same as the other one.

משנה: לא נעמוד אדם ברשות היחיד וישתה ברשות הרבים ... (עירובין צט, סע"א: משנה פ"י מ"ו)

תלמוד: איבעיא להו: כרמלית מאי? אמר אבוי: היא היא. אמר רבא: היא גופא גזירה, ואנו ניקום ונגזור גזירה לגזירה? (עירובין שם ושבת יא, רע"ב ורש"י שם)

MISHNA: A person must not stand in a private domain [on the Sabbath] and drink in a public domain.

TALMUD: They had a halakhic problem: What is [the halakha regarding] karm^{lith} (= a domain that is considered a public domain only by virtue of a Rabbinic enactment)? Abbayé said: It is the same. Rava said: It (= the prohibition against carrying from karm^{lith} into a private domain) is itself a Rabbinic safeguard, and shall we [then] arise and enact [another] safeguard (= a prohibition against drinking from karm^{lith} while standing in a private domain) for [the protection of that] safeguard?!

והיא הנותנת

but it points [to the opposite conclusion]!

TALMUD: Which (= who) are the heirs of the father, and which are the heirs of the son?

SEE: היינו

הי ר' ...

איזה ר' ...? Which [halakha of] R. ...?

After an amora or the Talmud itself has proposed that a halakha in the mishna or baraita under discussion follows the opinion of a specific tanna, the Talmud sometimes inquires: Which specific halakha of that tanna is meant?*

אמר רב יוסף: הא מני רבי היא. הי רבי? (שבת ד, ב) Rav Yosef said: This [halakha in our mishna] is according to whom? It [follows the opinion of] Rabbi. Which halakha of Rabbi [does it follow]?

In response, another mishna or baraita is quoted that presents the appropriate halakha of the tanna.

* In ר' יחזקאל בן חנניה or ר' יחזקאל בן בתירה or ר' יחזקאל בן בתירה. In most cases, however, the identity of the tanna is known, but it is uncertain as to which of his statements is intended.

הי תיתי

איזה תבוא? Which one will be deduced?

תיתי חדא מתרת? הי תיתי? (בבא מציעא סא, א) Let one [of the prohibitions under discussion] be derived from [the other] two! Which one will be deduced?

* robbery, usury, and overcharging

מהי תיתי

מאלו תבוא? From which [cases] will it be deduced?

For an example — see יבמות ה, ב.

היא

she/it (f.); it is

SEE: (ו) לא היא

ההיא

that (one) This feminine pronoun often refers to a mishna or a baraita and introduces an argument that limits the scope of that text or attributes its halakha to a specific tanna in order to resolve a difficulty or to raise an objection.

רבא קרע בהודאה — תחלה וסוף ... והתניא: הכורע בהודאה הרי זה מגונה! ההיא בהודאה שבהלל. (ברכות לד, ב) Rava kneeled in the thanksgiving [b'rakha] — at the beginning and at end ... But has it not been taught (in a baraita): One who kneels in the end "thanksgiving" is reprehensible?! That [baraita] is speaking of [the] thanksgiving [portion] of Hallel.*

* At first, the Talmud understood that the baraita opposed kneeling at מוידים, the thanksgiving b'rakha of the Amida. Subsequently, it was proposed that the baraita

these terms? Are they not identical and consequently redundant?

משנה: אבות קלאכות ... הארה, הבורר ... והמקד ... (שבת עג, סע"א: משנה פ"ז מ"ב)
תלמוד: היינו אורה? היינו בורר? היינו מקד? (שבת עג, סע"ב ורש"י שם)

MISHNA: The main categories of [forbidden] labors [are] ... winnowing, selecting, ... and sifting ...

TALMUD: Which [labor] is "winnowing"? Which is "selecting"? Which is "sifting"? (Since all three are acts of separating, why should they all be listed in the Mishna as distinct categories of labor?)

See also: כתובות יב, ורש"י ושיטה מקובצת שם

SEE: היינו

היינו הך

This is the same as that!

The two are identical!

This expression is used to point out a redundancy.

See the example quoted under לי, which sometimes precedes this expression.

SEE: היא היא

היכא

where? in what case?

משה היכא תהו יתיב? (סנהדרין מג, א)
Where was Moshe sitting?

היכא אמרין דאיתא עשה ודחי לא תעשה? (שבת קלב, סע"ב)
In what case do we say that a positive commandment comes and supersedes a negative commandment ...?

היכא ד-

where; in a case where

היכא דאיתמר איתמר; היכא דלא איתמר לא איתמר. (ברכות כד, א ורש"י)

In the case where [the halakhic ruling] was stated — it was stated; in the case where it was not stated — it was not stated (and it does not apply there).

SEE: היכא ד-, אטו כולחו בהדא מחיתא מחיתא

היכי

how? איך? כיצד?

(1) in what manner?

Sometimes, this interrogative introduces an ordinary question.

היכי עביד? (ביצה כז, סע"ב; כת, סע"ב ורש"י שם)
How shall he do (this)? (= What procedure should he follow?)

(2) how can (it be that) ...?

In other cases, it introduces a rhetorical question.

היכי עביד תכא הדי והיכי עביד תכא הכי? (יבמות יד, א)
How can he act here in this manner, and how can he act there in a different manner?!

SEE: היכא, כי היכי ד-

היכי דמי "איך דומהו" כיצד?

(1) What is a case of ...? What is the case of

which the text is speaking?

היכי דמי חילול השם? אמר רב: כגון אנה אי שקילנא בישרא מטבחא ולא יהיבנא דמי לאלתר. (יומא פא, א)
What is a case of desecration of the Divine Name? Rav said: If someone like me would take meat from a butcher and not pay [for it] on the spot.

(2) What is the case?

This interrogative often introduces a difficulty that takes the form of a dilemma:

קב בארבע אמות — היכי דמי? אי דרך נפילה אפילו טובא נמי ואי דרך הינות, אפילו בציר מהכי נמי לא? (ב"מ כא, א)
[If one finds] a "kav" (= a certain quantity of fruit) within an area of four cubits [he may keep it]. What is the case? If [the fruit appears to have been] dropped accidentally, even if there is a greater quantity [of fruit, it should] also [belong to the finder]! And if [it appears to have been] deliberately set down, even a smaller quantity than this should not [be his]!

היכי משפחת לה כיצד אתה מוצא אותה?

How can you find it (= such a case)?!

This rhetorical question points to a difficulty in setting up the case that has been formulated in the mishna or baraita under discussion.

בור של שני שותפין — היכי משפחת לה? (בבא קמא נא, א)
[As for] a pit belonging to two partners — how can you find it (= such a case)?!

היכי קאמר

איך הוא אומר?

"How is he talking?" What does he mean?

How should these words be interpreted?

This question seeks to clarify the statement that has just been quoted in the Talmud.

משנה: מפרר וזורה לרוח או מטיל לים. (פסחים כא, א; משנה פ"ב מ"א)

תלמוד: איבעיא להו: היכי קאמר? מפרר וזורה לרוח ומפרר ומטיל לים — או דיקמא מפרר וזורה לרוח, אבל מטיל לים בעיניה? (שם כח, א)

MISHNA: He may crumble [the hametz] and throw [it] to the wind or cast [it] into the sea.

TALMUD: They had a halakhic problem: What does he mean? He may crumble [it] and throw [it] to the wind or he may crumble [it] and cast [it] into the sea — or perhaps [it means] he may crumble [it] and throw [it] to the wind, but he may cast [it] into the sea intact (= without first crumbling)?

היכן (= היכא?)

where?

היכן פקדוני? (בבא קמא קח, סע"ב; משנה פ"ט מ"ז)
Where is my deposit?

SEE: היכן

היכר; היכרא/היכרא

a distinction; something distinctive

בעינו תרי טיבולי, כי היכי דתיהוי היכרא לתינוקות. (פסחים קיד, ב)
We require two dippings (at the Seder) so that there be something distinctive to [attract the attention of] the children.

* These nouns — the first Hebrew and the second Aramaic — are derived from הלך, like הלך, he recognized.

הילך (= האלף)

"here it is for you"; it is yours
הנה לך
אין לך בנדי אלא חמישים זוז והילך! (ב"מ דא, ורש"י שם)
I have only fifty zuz of your [money] and here it is! (= Take it!)

SEE: הלכה

הילכתא

הימנו (הימנה f.)

ממנו
from him/it (m.); than he/it (m.)
השני נוח לי, והראשון קשה הימנו. (כתובות קט, סע"א: משנה פ"ג מ"ו)

The second [person] is easy for me [to deal with], while the first is more difficult than he.

SEE: כל הימנו

הימנותא אמונה

trust; faith

כי לית בהו הימנותא ... מיקרו בניס (קידושין לו, א)
when they (= the Jewish people) do not have faith ... they are [still] called "children [of God]"

הימניה (= הימנו-יה הימן): מהימן, act. prt.
he believed him; he trusted him; he gave credence to him

קבי תרי הימניה ** (שבועות מב, א)
he gave credence to him like two [witnesses]

* This Aramaic root consists of three consonants (ה, מ, נ, and ו) and the semivowel י, so that it is in effect a four-letter root like גלגל or תרגם. It may have developed from the causative הפעל binyan of the root אמן which appears in Biblical Aramaic (e.g., דינאל ויכד: הימן) — a parallel of the binyan from the Hebrew הפעיל binyan.

** In a few other instances, this verb is used with a plural subject and singular suffix, they believed him.

SEE: כתובות כב, ע"פ כתיי (בדפוס: הימנוחו)

SEE: מהימן, מהימן

היקש; היקישא/הקישא

a comparison; an analogy

This term usually denotes a halakhic analogy, based upon the connection between two items in the Torah.

(1) In some instances, the analogy is explicitly formulated in the Torah.

דם ... איתקש למים, דכתיב: "לא תאכלנו, על הארץ תשפכונו קמים." (פסחים כב, סע"א ע"פ דברים יב: כד)

Blood ... has been compared to water, for it is written: "You shall not eat it (= blood); you shall spill it on the ground like water."

From this analogy the Talmud finds support for a

מה מים מותרין, אף דם מותר. (פסחים שם)
Just as water is permitted [for use], so is blood permitted (for all uses — except for eating or drinking).

(2) More frequently, however, the analogy is not explicit, but it is based upon the juxtaposition of two items — usually in the same pasuk but occasionally in adjacent p'sukim.**

הקישא הוא, דכתיב: "לא תוכל לאכול בשעריך מעשר דגנך ותירושך ויצהרך, ובכורות בקרך וצאנך, וכל נדריך אשר תדר, ונדבותיך ..." (פסחים כד, סע"א ורש"י שם ע"פ דברים יב: יז)
It is an analogy, for it is written: "You may not eat within your gates the tithe of your grain, your wine, or your oil, or the first-born of your herd or of your flock, nor any of your vows that you may vow nor your voluntary offerings ..." (The analogy is between "vows" and "voluntary offerings," on the one hand, and "tithe," on the other, with respect to punishment.)

* The first noun is Hebrew, and the second is Aramaic. Both are derived from the root קש, like the verb הקיש, he compared.

**See: "הקש" כרד י' "הקש"

SEE: סמוכים, (ו)סמיד ליה

הך* (הא+ה) ** f.

ההיא; אותה
that; the former
בהא קאמר ר' יוסי, אבל בהא אימא מודי להו לרבנן (בבא מציעא לו, סע"ב)

in this [case] R. Yose maintains [his own position], but in that [case] I might say that he agrees with the Hakhamim

הך קמיתא (בבא מציעא שם ועוד)

הך
that first (case)
* This word is pronounced הך by Ashkenazim. The הך vocalization, however, is probably more correct, since it is related to הך.

** See the note under האין

SEE: היינו הך

להך לישנא

לפי אותו לשון ...
according to that version (of the amora's statement) ...

For an example — see סע"א יב, סע"א

הכא (= הא+כא) כאן

here; in this case
See the examples under the entries that follow.

מהכא מכאן
from here; from this pasuk
After one Biblical source has been cited for a halakha or an aggada, this term is used to introduce a different source.

אמר רבא בר רב הונא: כינו שנתח ספר תורה, אסור לספר אפילו בדבר הלכה, שנאמר: "וקפתחו עמדו כל העם" — ואין עמידה אלא שתיקה ... ר' זורא אמר רב חסדא: מהכא, "ואזני כל העם אל ספר התורה." (סוטה לט, רע"א ע"פ נחמיה ח: גר)
Rava b. Rav Huna said: Once the Torah scroll has been unrolled [to be read before the congregation], it is forbidden to converse even about a halakhic matter, as

הָלָה (הִלְכוּ) (pl.)
 that (one)
 כיצד הלה עושה סחורה בכרתו של חבירו? (בבא מציעא להב;
 משנה פ"ג מ"ב)
How can that [fellow] make a profit from the cow of his fellow man?!

הַלּוּלָא * חֲפָה
 wedding
 רב אשי עבד הולולא לבריה (ברכות לא, רע"א)
Rav Ashi made a wedding for his son

* Compare Rav Ashi's comment there. Under the influence of the *Zohar*, this word came to denote the celebration of the anniversary of the death of a righteous man whose soul rejoices before God — for example, the celebration at the grave of R. Shim'on b. Yoḥai on the thirty-third day of the counting of Omer, the 18th of Iyyar. SEE: הִלְכָּה

הִלְיוּ * אֵלֶּי
 these
 Why do I
 למה לי למיתנא כל היליו? (נזיר ד, א)
have to state all these [expressions in the mishna]?
 * This word appears mostly in the tractates *Nazir* and *Berachot*.

הִלְכָּה; הַלְכָּתָא/הִלְכָּתָא * (הִלְכָּתָא) (pl.)
 (1) a halakha; a law (in contrast to *aggadah*, the non-legal material in the Talmud)

מלמדו ... הלכות והגדות (נדרים לו, רע"א: משנה פ"ד מ"ג)
he may teach him ... halakhoth and aggadoth
 למאי הלקתא כתביה רחמנא? (ב"מ לב, סע"א ע"פ שמות כגה)
For what halakha did the Merciful One write it (= the parashah)?

(2) a halakhic tradition; a law based upon a received oral tradition (rather than upon a derivation from Scripture or a Rabbinic enactment)

אם הלקתא נקבל ואם לדיו, יש תשובתו (יבמות ע"ב, ורש"י שם: משנה פ"ח מ"ג)
If [the basis of your position] is a halakhic tradition, we shall accept [it]; but if it is a logical argument, there is an objection!

הלקתא למשה מסיני** (משנה פאה פ"ב מ"ו ועוד)
a halakhic tradition [transmitted] to Moshe from [the Divine Revelation at] Sinai

הלקתא ניהו ואסמכיהו רבנו אקראי. (סוכה כח, א)
They are halakhic traditions, but the Rabbis attached them to p'sukim.

(8) a halakhic ruling

הלקתא למעשה (בבא בתרא קל, ב)
a halakhic ruling [intended as a guide] for practice

הלקתא למשיחא (סנהדרין נא, ב)
a halakhic ruling for [the days of] the Messiah [without any practical application nowadays]

* The first noun is Hebrew, and the second one is Aramaic.
 **In certain cases, one of the classical Talmudic commentaries understands *halakha* as referring to an old established law — even if it is really of Rabbinic

is a matter [that is blameworthy]. So it also stands to reason, for we learned (in the mishna): The following [people] transgress a prohibition [with regard to interest]: The lender, the borrower, the guarantor, and the witnesses. It is understandable [that] all the others have [transgressed, since they] performed an act, but what did the witnesses do? Rather is there not a proof from here [that] arranging [an interest-bearing loan] is a matter [that is blameworthy]?! There is a proof from here.

הָכִי קֹאֲמֵר * כֵּן הוּא אֹמֵר
הָכִי קֹתְנִי * כֵּן הוּא שׁוֹנֶה
 so he says
 so he teaches
 These expressions introduce a resolution of a difficulty that is achieved either by reinterpreting a mishna or a baraita, as if to say: "The following is what the tanna really means," or by presenting a different version of the text: "The following is what the tanna really says." In the latter sense, the term *hachki* sometimes precedes *hachki*.

For an example — see *Shema*.
 SEE: אֲדָהִכִּי, וְאִימָא כֻלְיָה לְהָכִי הוּא דִּאֲתָא, חֲסוּרִי מִחֲסָרָא, תִּנְיָא גַמִּי הָכִי

הִלָּא * Is it not ...!
 This negative interrogative term often introduces rhetorical questions.

SEE: הָא

וְהִלָּא דִּין הוּא
 But is it not [derivable from] a logical inference (chiefly a *qal-oqamra* argument)?!

This rhetorical question points out a difficulty: Why must a special Biblical interpretation be invoked to teach this halakhic point? It can be deduced from the data already available through a *qal-oqamra* argument! Then the Talmud proceeds to reject this contention, by proving that the Biblical source is needed after all.

"כי יקח איש אשה ... אין 'קִיחָה' אלא בקסף, וכן הוא אומר: 'ונתתי קסף השדה, קח ממנו'. והלא דין הוא! ומה אָמַר העבירה, שאינה נקנית בביאה, נקנית בקסף — זה, שנקנית בביאה, אינו דין שתקנה בקסף? (קידושין ד, רע"ב ע"פ דברים כד: ובראשית כג:)

"When a man takes a wife ..." "Taking" means through money, and thus [the Torah] says: "I am giving the money for the field, take it from me." But is it not [derivable from] a logical inference?! Since the Hebrew maidservant, who cannot be acquired through intercourse, can be acquired through [the transfer of] money — then is it not a logical inference that [a wife], who can (theoretically) be acquired through intercourse, can be acquired through [the transfer of] money?!

מאי שטרי בירורין? הָכָא תְּרַגְּמוּ: שְׁטְרֵי טַעֲנָתָא. ר' ירמיה אָמַר: זֶה בּוֹרֵר לוֹ אֶחָד, וְזֶה בּוֹרֵר לוֹ אֶחָד. (ב"מ כ, סע"א)
 What are documents of clarification? Here they explained [it as] documents containing records of claims. R Yirm'ya stated: [Documents stating] this party has chosen one [judge], and the other party has chosen one [judge].

הַכְחָשָׁה * contradiction; refutation
 This invalidation of the testimony of witnesses is accomplished either by means of a contradiction between their testimonies or through the testimony of other witnesses that contradicts the content of their testimony.

For an example — see *Shema*.
 SEE: הִזְמָה

הָכִי * כֵּן
 so; thus; in this manner; this
 See the examples under the entries that follow.
 SEE: הָכִי

הָכִי הִשְׁתָּא * כֵּן עֲכָשְׁיוּ?
 Now, [is it] so?!

הָכִי הִשְׁתָּא * Now, [is the analogy] correct?!

This exclamation introduces a refutation of an analogy that has been drawn between two cases, as if to say: Are the two cases really analogous?!

כַּשְׁפָּשָׁה בְּזִנְיָה — מהו? אָמַר לֵיה אִידָּהּ: וְכִי יִחְזֹנָה וְיִלְדָּה? אִי הָכִי, קָרוּ גַמִּי — וְכִי יִחְזֹנָה בְּקָרוּ וְיִלְדָּה? הָכִי הִשְׁתָּא? קָרוּ לָאוֹ אוֹרְחִיָּה, חָאֵי אוֹרְחִיָּה! (בבא קמא יט, ב)
 [If] an animal wagged its tail [and thereby caused damage], what is the halakha? Another [hakham] said to him: Must one walk holding it (= the animal, by its tail)?! If so, with regard to [damage by] the horn also, must one walk holding it by the horn? Now, [is the analogy] correct?! [Damage by the] horn [is caused by] its unusual behavior; this (= damage caused by wagging its tail) [is caused by] its usual behavior!

הָכִי גַמִּי
 (1) כֵּן גַּם
 so also

For an example, see *Mashtabara*.

הָכִי הוּא * It is indeed so!
 For examples, see *hachki* and *hachki*.

הָכִי גַמִּי מִסְתַּבְּרָא
 כֵּן אִף מִסְתַּבְּרָא
 so it also stands to reason
 This expression introduces a proof — either from a text or from a logical argument — corroborating a point that has just been presented in the Talmud.

קא משמע לן דשומא מילתא היא. הָכִי גַמִּי מִסְתַּבְּרָא, דתנו: אלו עוברים בלא מעשה — הפלוה והלוה, הערב והעדים. בשלמא כולו עבוד מעשה, אלא עדים מאי עבוד? אלא לאו שמע מינה: שומא מילתא היא? שמע מינה. (ב"מ סב, א)
 It teaches us that arranging [an interest-bearing loan]

it is written: "And when he opened it, all the people were still" — [the verb] עמד indicates "being quiet" ... R. Zera quoted Rav Hisha saying: From here: "And the ears of all the people were [attentive] to the Torah scroll."

הָכָא בְּמַאי עֲסִיקִינוּ/עֲסִיקִינוּ
 כאן במה אנו עסוקים?

With what (situation) are we involved here?
הָכָא בְּ... עֲסִיקִינוּ/עֲסִיקִינוּ
 כאן ב... אנו עסוקים

Here we are dealing with...
 This expression — whether in the form of a question or a statement — introduces a resolution of a difficulty, achieved by restricting the scope of the case under discussion.

ואוצרות יין אין צריך בדיקה? והתניא: אוצרות יין צריך בדיקה ...! הָכָא בְּמַאי עֲסִיקִינוּ? בְּמִסְתַּבְּרָא. (פסחים תא, א)
 But do storehouses of wine not require searching [for hametz]?! But has it not been taught (in a baraita): Storehouses of wine require searching! With what circumstances are we involved here (= in the baraita)? In [a case where the owner regularly] takes his supplies [from the storehouse] (and so there is some likelihood that hametz has fallen inside).
 SEE: עֲסָקָא, וְהִלְכָּתָא

הָכָא גַּם
 here too; in our case as well

This expression indicates that the same statement originally made in another context should be applied to the present case too.

הלוקח בית בארץ ישראל כותבין עליו אונו אפילו בשבת. בשבת סלקא דעתך? אלא קדאמר רבא הָכָא: אומר לנכרי ועושה, הָכָא גַּם: אומר לנכרי ועושה. (בבא קמא פ, סע"ב)
 [If] one purchases a house in Eretz Yisrael, they may write its bill of sale even on the Sabbath. Do you [really] think [that the writing may be done] on the Sabbath?! Rather, just as Rava had stated in another context: He may tell a non-Jew, and [the non-Jew] does [it], here too: He may tell a non-Jew, and [the non-Jew] does [it].

הָכָא תְּרַגְּמוּ * כאן תרגמו; כאן פרשו
 here (in Babylonia) they translated; here they explained

The Talmud uses this expression to introduce a translation or an explanation of a difficult expression or a reason for a halakha that was stated by unnamed Babylonian amoraim. Then the Talmud quotes a different explanation (almost always) from Eretz Yisrael — either introduced anonymously by the term *בְּמַעְרָבָא*, in the West (= Eretz Yisrael), or presented by a specific amora from Eretz Yisrael.

origin. See the commentary of Rabbenu Asher on the Mishna: הלכות מקואות וידים פ"ד מ"ג.

הלכה ואין מורין בן*

[This is the] halakha (that the practice is permitted), but [we] do not issue a ruling to that effect.

In certain cases, the Rabbis withhold a lenient halakhic decision fearing that the public might treat it too lightly and exaggerate its scope.

שמש שאינו קבוע בדמשהא — מהו אמר רב: הלכה ואין מורין בן. (שבת יב, סע"ב ורש"י שם)

[As for] a temporary attendant [examining dishes on the Sabbath] by [the light of an] oil [lamp] — what is the halakhic ruling? Rav said: The halakha [really permits this practice], but we do not issue a ruling to that effect.

* In Modern Hebrew, this expression is used in the opposite sense, as if to say: Legally, this particular activity is forbidden, however the prohibition is not enforced in practice, and most people engage in the activity anyhow.

הלכה מכלל דפליגי

"הלכה" — מתוך [כך יוצא] שחלקים.

[The fact that] a halakhic ruling [had to be explicitly issued in favor of one tanna's opinion] indicates that [the two tannaim] disagree.

משנה: הַדָּד ... צָבִי לַגִּינָה וְלַחֲצֵר וּלְבִיבְרִין חֵיִיב. רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: לֹא כָל הַבִּיבְרִין שְׁוִין. (שבת קו, רע"ב: משנה פ"ג מ"ה)

תלמוד: אָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: הַלָּכָה כְּרַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל. אָמַר לִיה אֲבִי: "הַלָּכָה" מְכַלל דְּפָלִיגִי. (שם) MISHNA: [If] one hunts a deer driving him into a garden, a courtyard, or a vivarium (= a pen), he is liable [for desecrating the Sabbath]. Rabban Shim'on b. Gamliel says: Not all vivaria are alike.

TALMUD: Rav Yosef said quoting Rav Y'huda who quoted Sh'muel: The halakhic ruling is in accordance with Rabban Shim'on b. Gamliel. Abbaye said to him (= Rav Yosef): [The fact that] a halakhic ruling [had to be explicitly issued in favor of one tanna's opinion] indicates that [the two tannaim] disagree.

הלכך (= הואיל ונקד*)

הלכך נימרינהו לתריןהו. (מגילה כא, ב וש"ס) Therefore (in light of the two different versions that have been proposed) let us recite both of them.

* The spelling הלכך in some Talmudic manuscripts and in Gaonic literature corroborates this etymology. See also the commentary of Rashi on א,הא that paraphrases הלכך as הלכך, הואיל ואמרין הכי since we say so.

והלכתא

והלכה ...

(1) and the halakhic ruling is ... This term introduces a halakhic ruling at the

conclusion of a discussion in the Talmud.

והלכתא: אומר "זמן" בראש השנה וביום הכיפורים. (עירובין מ, סע"א)

And the halakhic ruling is: One does recite [the b'rakha] "SheHe'heyanu" on Rosh HaShana and Yom Kippur.

(2) and the halakha applies ...

Sometimes, this term introduces a resolution of a difficulty, achieved by limiting the scope of a text.

והלכתא בקפות. (גיטין כא, א) And the halakha [that the text speaks of] applies where [the slave is] bound.

SEE: הקא במאי עסיקין

הלכתא

SEE: הלכה

הללו (הלל s.) those As an adjective, this word follows the noun it modifies.

בין הכוסות הללו אם רוצה לשתות, ישתה; בין שלשי לרביעי לא ישתה. (פסחים קיז, סע"ב: משנה פ"י מ"ז)

Between those cups (= the second and third cups of wine at the Seder) if he wishes to drink [more], he may drink; between the third and fourth cup he must not drink.

להלן

SEE: להן

הו

they (m./f.)

הו הן הדברים שנאמרו לו למשה בסיני? (פסחים לח, סע"ב) They are the very words that were said to Moshe at Sinai!

הו/הי

yes

אתה הוא הלל שקורין אותך נשיא ישראל? אמר לו: הו. (שבת לא, א)

Are you the Hillel who is called the Patriarch of Yisrael? He said to him: Yes.

הנהו

אותם; ההם the aforementioned they; those This word introduces a narrative passage. It is sometimes best left untranslated in English.

הנהו תרי תלמידי דהו יתבי קמיה דרב ... (פסחים ג, ב) Those two disciples who were sitting before Rav ... (= Two disciples were sitting before Rav)

הני

אלו

these**

תנא הני — והוא הדין להנך. (פסחים פד, א) He listed these [items] — and that is (also) the rule with regard to the others.

והני נשי הואיל ואיתנהו בשמירה, איתנהו בזכירה (ברכות כ, ב) and women, since they are commanded "to observe" they are commanded "to remember"

* This word is pronounced הני by Ashkenazim. Cf. הך.

** In some instances, this demonstrative is so weak that it need not be translated in English, as in the second example. SEE: הניך

הני ... והני ...

אלו ... ואלו ... these ..., but those/others ... הני חשובי ליה, והני לא חשובי ליה. (בבא מציעא נח, ב) These are important for him, but others are not important for him.

הני מילי "דברים אלו", במה דברים אמורים

"these words"; it applies only [in a case] This expression is used in the Talmud to limit the scope of the text or case now under discussion.

אונס רחמנא פטריה ... וכי תימא: הני מילי לענין קטלא, אבל לענין נזקין — חייב ... (בבא קמא כח, סע"ב) The Torah has exempted [from punishment] an act carried out because of unavoidable circumstances ... And if you say [this halakha] applies only in a case involving the death penalty, but in a case involving the payment of damages he is liable ...

SEE: במה דברים אמורים, מנא הני מילי

והני תנאי כ"י הני תנאי

(תנאים אלו כתנאים אלו)

and these tannaim are like those tannaim The controversy between tannaim that was previously quoted in the Talmud is parallel to another controversy between two different tannaim.

For example, see the comparison of the controversy between R. Akiva and R. El'azar with the controversy between R. Eliezer and R. Y'hoshua ב, ברכות ט, א.

* Sometimes הני, like those, is written as one word.

SEE: תנאי היא

הניחא (= הן נוחה)

this is appropriate; this is good; this is reasonable

SEE: בשלמא, תינח

הניחא ל... אלא ל... מאי איכא למימר

זו נוחה ל... אלא ל... מה יש לומר?

This [approach] is good according to ... (one of the two opinions), but according to ... (the other opinion), what is there to say?

This formula points out a difficulty with regard to an explanation (or some other point) that has just been proposed — on the grounds that it is inconsistent with one of the two opinions under discussion.*

משנה: יום הכפורים אסור באכילה ובשתיה ... תלמוד: אמר ר' אילא ... לא נצרכה אלא לחצי שיעור. הניחא למאן דאמר: חצי שיעור אסור מן התורה, אלא למאן דאמר חצי שיעור מותר מן התורה, מאי איכא למימר? (יומא עג, ב)

MISHNA: On Yom Kippur it is forbidden to eat and to drink ...

TALMUD: R. Ila said ... [The mishna] must be referring to [eating] half (= less than) the minimum quantity [necessary for punishment]. This [answer] is good according to the one who says: Half the minimum quantity is forbidden by the Torah, but according to the one who says: Half the minimum quantity is permitted by the Torah, what is there to say?

* Compare תינח — a term that introduces a difficulty on the grounds that the proposal is inconsistent with one of the cases under discussion.

הניך (= הניך)

those; the others אותם; ההם

For an example — see הניי.

SEE: הנייך, הנייך

הסיק (סלק הפעיל: מסיק, prt, יסיק, fut, להסיק inf.)

he heated; he kindled; he fired (an oven)

תנור שהסיקוהו בקש (שבת לח, ב: משנה פ"ג מ"ב) an oven that they fired with straw

SEE: הסיק, the parallel Aramaic verb.

הסק/היסק/הסקה

heating; kindling לא ניתנו עצים אלא להסקה. (ביצה לג, א) Wood is made only for kindling.

העלם/העלמה

forgetfulness (with respect to a prohibition)

הכותב שתי אותיות בהעלם אחד — חייב. (שבת קד, רע"ב: משנה פ"ב מ"ד)

One who writes two letters [of the alphabet] within one [period of] forgetfulness is liable [to punishment for Sabbath desecration].

הקיש (נקש הפעיל: מקיש, prt, להקיש inf.)

(1) he struck; he knocked

הקיש על הדלת (משנה זבים פ"ד מ"ג) he knocked on the door

(2) he compared; he drew an analogy (between two matters, usually because of their juxtaposition in the Torah)

"על פי שנים עדים או שלשה עדים יומת המת ... להקיש שלשה לשנים: מה שלשה מזמין את השנים, אף השנים יזמנו את השלשה. (מכות ה, סע"ב: משנה פ"א מ"ז ע"פ דברים יז:)

"From the testimony of two witnesses or three witnesses, the criminal is to be executed." ... [This juxtaposition of "two" and "three" teaches us] to draw an analogy between [the law of] three and [the law of] two: Just as three [witnesses] can refute [and incriminate] two, so can two refute three.

SEE: הקיש, the parallel Aramaic verb.

(1) here is

הרי שלך לפניך! (בבא מציעא ע"א: משנה פ"ו מ"ג)
Here is your property before you! (= Take it in its present condition!)

(2) behold; now; consider [the case of] ...

והרי תפלה דדבר שהצבור עסוקין בו ...
But consider [the case of] prayer, which is a matter that the congregation is engaged in ...

(3) behold ...! is it not ...?!

הרי sometimes has a rhetorical force that can be expressed in English either by an exclamation introduced by behold or by the use of interrogative word order with a negative.

אל תהי רגיל לעשות כן, שהרי שנינו ... (יומא נ"ג)
Don't become accustomed to doing that, for behold we have learned ...! (or have we not learned ...?)

* The word הרי in the idiom ... כהרי ... is of uncertain etymology; hence, it is difficult to determine its literal translation.

SEE: הא

הריני (= הרי-אני)

here I am; behold I am; I hereby am

הריני נזיר. (נזיר ח, רע"ב: משנה פ"ב מ"א ועוד)
I hereby [undertake to be] a nazirite.

השתא* (= השתא-הזאת) השנה הזאת this year

שתא קמייתא דיהבת, אכלת; השתא אנו והבינו, אנו אכלנו.
(גיטין נ"ב)

The first year you paid [the tax] — you ate [the produce]; this year we will pay [the tax] — we will eat [the produce].

* See השתא in the Pesah Haggada.

השתא (= השתא-שעתא) שעה זו; עכשיו; מעתה

"this hour"; now; now that; since
In addition to the meaning now in a temporal sense, this word is often used in a logical sense — as in the example below.

השתא כתב אות אחת פטור, הגיה אות אחת חייב!! (שבת קד, סע"ב)

Now that [we have learned that if] one wrote one letter [of the alphabet on the Sabbath], he is exempt [from punishment], [if] he corrected one letter, is he subject to punishment?!

SEE: השתא

השתא דאתית להכי עכשיו שבאת לך ...

now that you have come to this ...
In view of the fact that you have adopted this explanation to solve one difficulty, you may apply the same explanation to solve another difficulty that was mentioned earlier in the Talmudic

discussion (instead of accepting the solution that had been proposed there).

ברייתא: המוצא מעות בבתי כנסיות ובבתי מדרשות ... הרי אלו שלו, מפני שהבעלים מתנאשין מהן ...

תלמוד: הקא במאי עסיקין? בבתי כנסיות של גוים. בתי מדרשות — מאי איכא למימר? בתי מדרשות דידן דיתבי בהו גוים. השתא דאתית להכי, בתי כנסיות נמי דידן דיתבי בהו גוים. (בבא מציעא כד, סע"א ע"פ כת"י)

MISHNA: [If] one finds money in a synagogue or a beth midrash ... it belongs to him (= the finder), because the owner gives up hope.

TALMUD: With what circumstances are we involved here? With a "synagogue" (= meeting place) of non-Jews [But] what is there to say [about] "a beth midrash"? [It refers to] a beth midrash of ours in which non-Jews are sitting. Now that you have come to this, a synagogue may also be explained [as one of] ours in which non-Jews are sitting.

השתא ... מיבעיא מעתה ... צריך לומר:

now [that] ..., is it necessary to state ...!

This formula presents a קל-חומר argument.

השתא על לא תעשה מכפר, על עשה מיבעיא? (יומא פה, סע"ב)

Now [that] it atones for [the transgression of] a negative commandment, is it necessary to state [that] it atones for the violation of] a positive commandment [which is less severe]?!

SEE: קל וחומר

התנינא/הא-תנינא זו תהא נוחה

this would be appropriate; this would be good; this would be reasonable

See the explanation under תנינא.

התם (= הא-התם)

there; in that case; in another context

מהקא להתם (סנהדרין ה"א)
from here (= Babylonia) to there (= Eretz Yisrael)

For another example — see תנינא.

SEE: תנינא

והתניא/והא-תניא*

(1) והרי שנויה ...!

but has it not been taught (in a baraita) ...?

This rhetorical question usually introduces a baraita (or an excerpt from a baraita) that contradicts an amora's halakha.

אמר רב חסדא: בי דגים אין צריך בדיקה. והתניא: צריכין בדיקה? (פסחים ה"א)

Rav Hsda said: A fish pantry does not require a search (for hametz). But has it not been taught: [Fish pantries] require a search?!

(2) וזאת שנויה ...

and this has been taught (in a baraita) ...

This term sometimes introduces a baraita that is cited as a proof. To distinguish this less common usage from the first, Rashi often comments: gentily, or occasionally: a proof.

אם לא גילח ערב הרגל, אסור לגלח אחר הרגל. והתניא: ... אם לא גילח ערב הרגל, אסור לגלח אחר הרגל. (מועד קטן יט, סע"א-רע"ב ורש"י שם: סייעתא)

If [the mourner] did not shave the day before the festival, he is forbidden to shave after the festival. And this has been taught (in a baraita): If he did not shave the day before the festival, he is forbidden to shave after the festival.

* The two different usages do not depend upon the two different spellings.

SEE: תניא

והתני/והא-תני*

(1) והרי שנינו ...!

but have we not learned (in a mishna) ...?

This rhetorical question usually introduces a mishna (or an excerpt from a mishna) that contradicts a baraita or a halakha of an amora.

ברייתא: חביות של יין ושל שמן ... הרי אלו שלו.
תלמוד: והא תני: כדי יין וכדי שמן חייב להקריז? (בבא מציעא כג, ע"פ משנה שם פ"ב מ"ב)

BARAITHA: [If one finds] barrels of wine or oil ..., they belong to him (= the finder).

TALMUD: But have we not learned (in a mishna): Jars of wine and jars of oil must be announced [publicly to locate the owner]?!

(2) וזאת שנינו ...

and we have learned this (in a mishna) ...

This term occasionally introduces a mishna that is cited as a proof. In order to distinguish this rare usage from the first, Rashi often comments: gentily, or occasionally: a proof.

אמר ליה רב פפא לאבאי: וסבר ר' שמעון: חולין שנשחטו בעזרה דאורייתא היא? אמר ליה: איהו והתני: ר' שמעון אומר: חולין שנשחטו בעזרה ישרפו באש ... (חולין פה, ב ורש"י שם)

Rav Pappa said to Abbayé: But does R. Shim'on (really) hold: Unconsecrated [animals slaughtered] in the Temple court [must not be eaten] according to Torah law?! He (= Abbayé) said to him: Yes, and we have learned this (in a mishna): R. Shim'on says: Unconsecrated [animals] that were slaughtered in the Temple court must be burned by fire ...

* The two different usages do not depend upon the two different spellings.

SEE: תנו

התראה*

a warning

the oral warning issued to an offender just prior to his committing an offense

חבר אינו צריך התראה, לפי שלא ניתנה התראה אלא לתבחינו בין שוגג למזיד. (סנהדרין ח, סע"ב)

A scholar does not require a (formal) warning [in order to be punished for his offense], because a warning has been required only [as a means] to distinguish between an ignorant offender and a willful one.

* See Rashi's commentary on מג: בראשית.

SEE: אזהרה

התרה (תרי הפעיל: מתרה. prt.)

he warned (the accused prior to the alleged offense)

מכירין אתם אותו? התריתם בו? (סנהדרין מ, רע"א: משנה פ"ה מ"א)

Do you (witnesses) recognize him? Did you warn him?

SEE: הזהיר

to the preceding case, and so the former case (i.e., of the paid guardian) will derive from the latter case (i.e., of the borrower).

SEE: היקש

וכו' (= וכליה*)

and all [the rest] of it; et cetera
This term is usually placed after the quotation of part of a mishna or baraita in order to indicate the continuation of that text. In many instances, the purpose of the quotation is a point that appears in the continuation of the tannaitic text — rather than in the part actually quoted in the Talmud.

ובמה אמרו: "שתי שורות" וכו' "מרתף" מאן דכר שמייה?
(פסחים חב ע"פ משנה שם פ"א מ"א)
And under what conditions did they say: "Two rows," et cetera? "A wine cellar!" Has it been stated (earlier in the mishna)?**

* This Aramaic form is also used in Modern Hebrew.
** The Talmud objects to the sudden mention of the word מרתף, wine cellar, in the mishna, which is out of context since it does not appear earlier in the mishna. The word מרתף, however, is not quoted by the Talmud as part of the mishna, but it is the first word in the continuation of the mishna that is indicated by 'וכו', et cetera.
SEE: מאן דכר שמייה, וגו'

SEE: כי

וכי

ולא היא ולא היא!
This expression rejects the proposal that has just been presented in the Talmud.

הנח לישאלו מוטב שיהו שוגגין ואל יהו מזידין. סבור מינה: הני מיילי — בדרבנן, אבל בדאורייתא — לא. ולא היא לא שגא בדרבנן, ולא שגא בדאורייתא ... (שבת קמחב)
Let the Jewish people alone! It is better that they sin out of ignorance than deliberately (since they are likely to sin even if we rebuke them). They (= some students in the beth midrash) understood from it [that this principle] applies only to a law enacted by the hakhamim, but not to a law with a Scriptural basis. But it is not [so]! There is no difference between a law enacted by the hakhamim and a law with a Scriptural basis ...

* For the halakhic ruling that has been accepted on this issue, see שם שם אורח חיים תרח"ב והגהת הרמ"א שם

ומאי אולמיה ד-מ- (ומאי אולמיה ד-מ-)

SEE: עוד

ועוד

SEE: תו

ותו

זאת אומרת ... this indicates ...
This expression introduces an inference drawn by an amora, as if to say: From the aforementioned

ור' יהודה, קתיב קרא אחרניא: "השבעתי אתכם, בנות ירושלים, בצבאות או באילות השדה" וגו' (כתובות קיא, רע"א ע"פ שיר השירים ב:ז)

And [as for] R. Y'huda, there is another pasuk written (in support of his view against immigrating to Eretz Yisrael): "I impose an oath upon you, O daughters of Jerusalem, by the gazelles or by the deer of the field," et cetera.*

For another example — see: ע"פ דברים יב:ז
* It is the continuation of the pasuk — "that you not awaken nor stir up the love" (between the Lord and the Jewish people) — that provides support for R. Y'huda's view.
SEE: וכו'

ורלמא לא היא ואולי לא [כך]!

But perhaps it is not [so]!
This formula is used to introduce a difficulty with regard to a statement that the Talmud has previously quoted.

For an example — see the quotation from סוכה לו, at the end of the entry אמרו דבר אחד

... והולך

going on and ...; going ahead and ...
This Hebrew participle with the prefix ו is used to modify another participle that immediately precedes it.

בית שמאי אומרים: יום ראשון מדליק שמונה, מקאן ואילך פותח והולך; ובית הלל אומרים: יום ראשון מדליק אחת, מקאן ואילך מוסיף והולך. (שבת כאב)
The school of Shammai says: The first night [of Hanukkah] he kindles eight [candles]; henceforth he goes on and decreases; but the school of Hillel says: The first night he kindles one; henceforth he goes on and increases.
SEE: ואזיל

וי"ו מוסיף על ענין ראשון

[The letter] ו adds to the preceding subject.
The coordinating conjunction and links the two passages together, so that a halakha mentioned in one is applied to the other as well.

ושומר שכן גופיה מנלו? גמרי חיובא דשומר שכן מחיובא דשואל — מה להלן בבבאלי פטור, אף כאן בבבאלי פטור. במאי גמרי? ... אמר קרא: "וכי ישאל" — וי"ו מוסיף על ענין ראשון, וילמד עליון מתחתון. (ב"מ צה,א ע"פ שמות כב:ג)
And from where do we derive that a paid guardian himself [is exempt from responsibility for his charge if he was in the service of the owner]? [Since we] derive the responsibility of the paid guardian from the responsibility of the borrower (stated in the next Torah section) — just as there [the borrower] is exempt [if he was] in the service of the owner, here too [the paid guardian] is exempt [if he was] in the service of the owner. How does one derive [this]? ... The pasuk stated: "And if a man borrows" — [The letter] ו adds

1 - 2

to modify another participle that immediately precedes it.

קאכיל ואזיל (שבת מה, טע"א)
he is going on and eating (= he is engaged in the process of eating)

כולי יומא מצלי ואזיל. (ברכות כו,א)
During any time of the day he may go ahead and pray.
SEE: והולך

ואידך ו[לדעת ההקדם] השני

And [as for the opinion of] the other [hakham]?

After explaining the position of one disputant, the Talmud now addresses the other disputant. It asks how he would maintain his position in light of the data that has just been presented explaining his opponent's position.

ולתנך תנאי ... הנאת עורו מנא לחז? נפקא לחז מ"אז בשרו" — את חטפל לבשרו. ואידך? "את" לא דריש. (פסחים כב,ב ע"פ שמות כא:כח)
But according to those tannaim ... from where do they derive [the prohibition against] the use of its hide (= the hide of an ox killed by order of the court)? They derive it from בשרו — that which is joined to its flesh [may not be used]. And [as for the opinion of] the other [tanna]: How would the word את be explained? He would not interpret את (as indicative of an extension of meaning).

ואי איתא SEE: אם איתא

ואיכא דמתני לה להא שמעתא באפי נפשה
SEE: איכא דמתני ...

ואיכא דרמי להו מירמא
SEE: איכא דרמי ...

ואילו
SEE: אילו

ואילך
SEE: (ו)אילך

ואינו חושש
SEE: (ו)אינו חושש

וגו' (= וגומר)

and it concludes; and so on; et cetera (= etc.)
This term is placed immediately after the quotation of part of a pasuk in order to indicate the continuation of that pasuk. In some instances, it is the continuation of the pasuk, which was not explicitly quoted in the Talmud, that contains the point for which the pasuk was cited.

and
Besides its common meaning, this prefix has two other important usages in the Mishna and the Talmud:

(1) or
הקורא את המגילה — עומד ויושב (מגילה כא,א: משנה ד:א)
one who reads the scroll (of Esther) [may do so either] standing or sitting

(2) but
In this sense, this prefix often introduces a rhetorical question.

ומי מצית אמרת הכי? (שבת קג,ב ועוד)
But can you really say so?!

* In this dictionary, most entries beginning with the prefix ו are alphabetized without that prefix. Some of the more common ones are listed below, and the reader is referred to the main entry.

ואומר [Scripture also] states

One text has been quoted from Scripture in a mishna or baraita as a proof — usually introduced by the term שנתאמר, as it has been stated. Then, the term ואומר is used to introduce an additional Biblical proof text. Sometimes, the Talmud proceeds to challenge the need for the additional proof and asks: מאי "ואומר"? What is [the need for] "and [Scripture also] states"?

"בנים אתם לה' אלקיכם" — בזמן שאתם נוהגים מנהג בנים, אתם קרויים בנים; אין אתם נוהגים מנהג בנים, אין אתם קרויים בנים; דברי ר' יהודה. ר' מאיר אומר: בין כך ובין כך אתם קרויים בנים. שנתאמר: "בנים סכלים המה", ואומר: "בנים לא אמון בם", ואומר: "ארע מרעים, בנים משחיתים" ... (קידושין לו,א ע"פ דברים יד,א; ירמיהו ד:כב; דברים לב:ב, וישעיהו א:ד)

"You are sons of the Lord your God" — when you behave like sons, you are called sons; [when] you do not behave like sons, you are not called sons; [this is] the opinion of R. Y'huda. R. Méir says: In both cases you are called "sons," as it has been stated: "They are foolish sons," and [Scripture also] states: "They are sons [who] have no faithfulness," and [Scripture also] states: "Wicked children, sons that deal corruptly" ...
SEE: מאי ואומר

ואזדא ר' ... לטעמיה

ואזדו לטעמייהו

... ואזיל ... והולך

going on and ...; going ahead and ...
This Aramaic participle with the prefix ו is used



זילותא זלזול; פחיתות כבוד

cheapening; disgrace; disrepute

ברייטא: במקום שחולקין מעשר עני, נותנין לאשה תחלה.
תלמוד: מאי טעמא? משום זילותא. (יבמות קא, ורש"י שם)

BARAITHA: In the place where they distribute the tithe of the poor, they give to women first.

TALMUD: What is the reason? Because of the disgrace (for women to stand around waiting).

SEE: זיל; זילי

זימנא/זמנא זמן; פעם
an appointed time; date; occasion

זימנא חדא פעם אחת
one time; once
This expression is used to introduce a narrative passage.

זימנא חדא הוה אזלינן בספינתא ... (בבא בתרא עגב)
Once we were travelling in a boat ...

SEE: חדא זימנא

זימנין/זמנין pl. זמנים times
This plural form of the noun זמנא has two special usages.

(1) פעמים (usually followed by ד) sometimes
זימנין דנפיל ואתי למיכליה (פסחים יב, ע"פ כתי"י)
sometimes it will fall, and he might come to eat it (= hametz on Pesah)

(2) פעם אחרת
זימנין הוה יתבי קמיה דר' יוחנן, אתא כי האי מעשה לקמניה.
(מכות ה, ב ורש"י שם)
On another occasion, they were sitting before R. Yohanan, [and] a similar case came before them.

זימנין ... זימנין ... פעמים ... פעמים ...
on some occasions ... on other occasions ...

זימנין סגיאיין הוה קאימנא קמיה דרב: זימנין דחביבא עליה
ריפתא, מקדש אריפתא; זימנין דחביבא ליה חמרא, מקדש
אחמרא. (פסחים קוב)
Many times I stood before Rav: on some occasions when bread was preferable to him, he would recite Kiddush over bread, on other occasions when wine was preferable to him, he would recite Kiddush over wine.

זימנין סגיאיין
many times; often
See example under previous entry.

זכה (זכי: זוכה prt.) זכא* (זכי: זכי prt.)
(1) he merited; he was worthy (of)

זכי לעלמא דאתי (גיטין סח, ב)
he will be worthy of the world-to-come

(2) he was entitled; he acquired; he gained
זכין לאדם שלא בפניו. (גיטין יא, ב; משנה פ"א מ"ו; קידושין כג, א ורש"י)

We may acquire [something beneficial] on behalf of a person in his absence.

(3) he won; he was victorious** נצח
בהא זכנהו ר' נתן לרבנן. (חולין לא, ב ורש"י שם)
In this [matter] R. Nathan was victorious over the Hakhamim.

* The first form is Hebrew and the second Aramaic.

** See: משה ברכות פ"א מ"ו ור' עובדיה מברטנורא שם

זכה/זיכה (זכי פעל: מזכה prt.) זכאי* (מזכאי prt.)

(1) he transferred possession
זיכה לו על ידי אחר (גיטין מב, ב; בבא בתרא קלח, רע"א)
he transferred possession [of the document] to him through a third party

For an example of זכאי, see example under יד.

(2) he acquitted; he voted for acquittal; he voted in favor of

אני מזכה, וחבירי מחייבין. (סנהדרין כט, א; משנה פ"ג מ"ז)
I have voted for acquittal, and my colleagues have voted for conviction.

שטרך מזכאי לבי תרי הוא! (פסחים עח, א ורש"י שם)
It is a document ruling in favor of the two [conflicting parties]! (= His statement is paradoxical)

* The first forms are Hebrew, and the last is Aramaic.

זכר

(1) remembrance; memorial
לולב ניטל ... שבועה זכר למקדש. (סוכה מא, א; משנה פ"ג מ"ב)
The palm branch must be taken ... [on all] seven [days of Sukkoth] as a remembrance of the Beth HaMikdash.

(2) allusion
an intimation in the Biblical text of a halakhic or aggadic statement whose actual source is not the text itself but either a Rabbinic enactment or an oral tradition from Sinai

אך על פי שאין ראיה לדבר, זכר לדבר — see
SEE: אסמכתא

זל (זלל: זיל prt. pass.)
it became cheaper
הוזל

ולסוף זל עיבידתא (בבא מציעא עז, א)
and subsequently labor became cheaper
SEE: זילי

זעירא קטן
small; minor
פסקא זעירא (חולין קכט, סע"ב)
[the day of] the minor Pesah offering (= Pesah Sheni on the fourteenth of Iyyar)

זקוק (זקק pass. prt.)
having an obligation; obliged; bound
אם היה עליי יתר על משאוי, אין זקוק לו. (בבא מציעא לב, א; משנה פ"ב מ"י)

זר

(1) strange; foreign

עבודה זרה (בבא בתרא קיא, א) "strange service"; idolatry

(2) "a stranger"; a (Jewish) non-kohen

השחיטה כשרה בזרים. (זבחים לא, סע"ב; משנה פ"ג מ"א)
The slaughtering (of an offering) by non-kohanim is proper.

If there was more than its [normal] burden on it (= the animal), he has no obligation to [help] him (= the owner).

זקוקה לינאם (קידושין סב, ע"פ דברים כה:י"א)
[she is] bound to the brother-in-law (by the relationship)

SEE: זקק

and whoever retracts [from the commitment] is at a halakhic disadvantage

(2) "he went back (and)"; thereupon; subsequently; again; in turn

In this adverbial sense, the verb is followed by another verb with a -ו prefix.

... והמתין שעה אחת, חזר ואמר: מי כאן הלל? (שבת לא, א)
... and he waited a while, [and] he said again: Is Hillel here?

(3) he went around; it revolved

For an example — see the next entry.

SEE: חָזַר, the Aramaic equivalent

וחזר הדין: לא ראוי זה כראוי זה ולא ראוי זה כראוי זה הצד השווה שבהן ש- ... אף אני אביא ... ש-

Now the inference resolves: [Although] this [case] is not like that, and that is not like this, the common factor shared by [both of] them is that ...; I shall also propose [a new case] that [shares that factor and is therefore analogous].

With this formula the Talmud presents a conclusion that is derived from the case, the common denominator of two cases.

For an example — see וישיב, א, וישיב.

SEE: (ה)צד השווה

חייב

obligation; conviction; responsibility

ללא משה זמן חייב דפסה (סוכה כהב)

the time of the Pesah obligation had not arrived

SEE: חייב

לחייב inf. (חוב פל)

to obligate; to make liable

וממאי דלחייבי בתרא? דלמא לחייבי קמא! (ב"ק נא, סע"א)
But from where [do you know] to make the last (= the person who completed the pit) liable? Perhaps [you should] make the first (= the one who began the digging) liable!

SEE: לחייב

חייב

חייב

(1) guilty; subject to punishment

האורק מרשות היחיד לרשות הרבים ... חייב. (שבת צא, א)
משנה פ"א ה"א

One who throws [an object] from a private domain into a public domain is subject to punishment (on account of desecrating the Sabbath).

(2) obligated (to carry out a mitzva)

חייב אדם לברך על הרעה, קשם שהוא מברך על הטובה.
(ברכות נד, א: משנה פ"ט מ"ה)

A person is obligated to recite a b'rakha on misfortune,

[On the night of the Sabbath] the supervisor may see [by candlelight] where [in the Torah] the pupils are reading.

* The first form is Hebrew, and the second is Aramaic.

the sexton; חזן הכנסת * שמש בית הכנסת
the superintendent of the synagogue

For an example — see מגילה כה, ב.

* The sexton would also lead the prayers in the synagogue when no other qualified person was available, hence from Gaonic times onwards חזן came to refer to the one who leads the public prayer, the cantor or the reader, whom the Talmud calls שליח ציבור, the representative of the congregation.

חזקה; חזקא

(1) legal status (regarding ownership or kashruth)

אוקי מילתא אחזקה! (חולין יב, ב)

Determine the matter according to its [current] legal status!

(2) possession (of movables); occupation (of real estate for three years)

כל חזקה שאין עמה טענה אינה חזקה. (בבא בתרא מא, רע"א: משנה פ"ג מ"ג)

Any occupation that is not accompanied by a claim of [legal acquisition] is not an occupation (and it does not constitute proof of ownership).

(3) "a taking hold"; a legal mode of acquisition (of real estate accomplished by the acquiring party)

נעל וגדר ופרץ כל שהוא — הרי זו חזקה. (בבא בתרא מב, סע"א: משנה פ"ג מ"ג)

[If] he locked up [the field] or fenced [it] or made any [useful] opening [in it] whatsoever — this is a legal mode of acquisition.

(4) legal presumption

חזקה: לא עבד איניש דפרע בגו זמניה. (ב"ב ה, סע"ב)
[There is] a legal presumption: A person does not usually pay [his debt] within his [allotted] time.

* The first noun is Hebrew, and the second is Aramaic.

SEE: החזיק, אחזיק, אוקי ממונא בחזקת מריה, אומדנא

חזר (חזר: חזר, prt. חזר, fut. חזר, inf. לחזר)

Besides the common meanings of this Hebrew verb, he returned and he repeated, there are several other important usages in Mishnaic Hebrew.

(1) he reversed himself; he retracted; he changed his mind

In this sense, the verb is usually followed by the preposition ב- with a personal-pronoun suffix — such as בי, בך, בו, בה.

וכל החזר בו — ידו על התחתונה (בבא מציעא עו, רע"א: משנה פ"א מ"ב)

on account of the strictness of the Sabbath, they will surely keep away [from transgression]

* In Modern Hebrew, a חזקה often means a restriction that an individual or a group of people have voluntarily imposed upon themselves beyond the normative Halakhic requirement.

** The Aramaic infinitive מבדל, which adds emphasis to the participle בדילי, is expressed in English by the adverb surely.

SEE: קל וחומר

strictly

לחומרא

וכל ספיקא דאורייתא לחומרא (ביצה ג, ב)
and every [case of] doubt regarding Torah law [must be treated] strictly

SEE: (ל)קולא

one-fifth

חמש

חומשא

noblemen

חורין pl.

In the Talmud, חורין always appears as part of a compound. See the entries חורין and בן חורין.

* In Biblical Hebrew, however, חורין occurs in the phrase חזקנים וחרים, the elders and the noblemen.

SEE: בן חורין, בן חורין

sharpness; brilliance

חריפות

לפוס חורפא, שבשעתא! (בבא מציעא צו, רע"ב ושי"ג)
As great as the brilliance [so is] the error!

worrying; concerned

חושש prt. (חשש)

For an example — see חושש חושש.

חזא (חזי: חזי, act. prt. חזי, pass. prt. לחזי, fut. חזי)

he saw; he noticed

חזא סמא דתנה קא טעי באורחא. (גיטין סח, רע"ב)

He saw a blind man who had lost his way.

* For the complete conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 12.

SEE: (ו)מאי חזית, פוק חזי מאי עמא דבר

חזי (חזי: חזי, f.s. חזי, m. pl. חזין, f. pl. חזין)

fit; proper; worthy

למאי חזי? (שבת לה, סע"ב)

For what is [a ram's horn] fit (on the Sabbath)?

seen

נראה (2)

For an example — see חזי לי.

SEE: מיהזי

he saw him/it (m.)

ראה אותו

he saw her/it (f.)

ראה אותה

חזן; חזנא * (חזי)

supervisor; attendant; overseer

החזן רואה היכן התינוקות קוראים. (שבת יא, סע"א ורשי"י שם: משנה פ"א מ"ג)

(= R. Yitzhak) state the former [halakha only], and he would not need [to state] the latter?! One [halakha] was stated by inference from the other [halakha].

SEE: מקללא

rejoicing

חדי (חדי) prt. * (חדי)

ומי חדי הקדוש ברוך הוא במפלתו של רשעים? (מגילה יב, ב)
But does the Holy One Blessed Be He rejoice over the downfall of evildoers?!

* The Hebrew noun חדי, joy, is derived from the same root. The verb occurs in Biblical Hebrew: (שמות יח: ט)

חדת (חדתא, f. חדתי, m. pl. חדתי)

חדא היא לך או חדת היא לך? (ברכות כה, סע"א ורשי"י שם)
Is this [point] the [only] one you [learned from R. Yohanan] or is it (= the fact that R. Yohanan is its author) new to you?

חוב m. (חובות pl.)

debt; detriment; disadvantage

חוב הוא לה, ואין חבין לאדם שלא בפניו. (יבמות קיא, סע"ב)
It is to her detriment, and we do not cause a disadvantage to a person in his/her absence.

שטר חוב (כתובות קי, רע"א: משנה פ"ג מ"ח ועוד)
a note of indebtedness; an IOU

SEE: בעל חוב

חובה f. (חובות pl.)

obligation; duty; guilty verdict

תפילת ערבית רשות או חובה? (ברכות כז, ב)
Is the evening prayer optional or a duty?

יצא ידי חובתו (משנה חלה פ"א מ"ב ועוד)
he has fulfilled his obligation

דיני נפשות — מחזירין לזכות ואין מחזירין לחובה. (סנהדרין לב, א: משנה פ"ד מ"א)

[In] capital cases, we (= the court) may reverse [the decision] towards an acquittal, but we may not reverse [it] towards a guilty verdict.

SEE: יצא

חוכא

חוכק

כי חוכי דלא ליהו מילי דרבנן כחוכא וטולא * (עירובין סח, ב ורשי"י שם)

so that the words of the ^{חוכא} thammim not be [subject to] laughter and jest

* Some texts read חוכא ואיטולא. This expression has entered Modern Hebrew in the sense of a laughing stock.

SEE: אחיד, מחכו

חוכר

a tenant-farmer (who receives a fixed salary paid in cash or in goods for cultivating a field or an orchard)

For an example — see בבא מציעא קד, א.

SEE: אריס

חומרא * חמר

strictness

משום חומרא דשבת מבדל בדילי * (פסחים יא, א)

וכי לא היה להם סוּדָר לקנות ממנו בחליפין? (ב"מ יא,ב)
But didn't they possess a cloth (literally, "a scarf") to acquire [the produce] from him by means of exchange?!
 SEE: סוּדָר, קנין, סוּדָר

חלף (חלף: חלף, prt.)

he passed by **חלף עבר**
 ר' סימון ור' אלעזר היו יתבי; חלף ואזיל ר' יעקב בר אבא ...
 (שבת לא, רע"א)
R. Simon and R. El'azar were sitting; R. Ya'akov b. Aha was passing by ...

חלף (חלף פִּעֵל: מחלף, prt., חלופי, inf.)
 he exchanged **החליף**
 מהו דתימא חלופי חלפיה? (גיטין יט, סע"ב)
What would you say: He has surely exchanged it [for a different document]?

* The Aramaic infinitive חלופי, which adds emphasis to the past tense חלפיה, has been expressed in English by the adverb surely.

חלף prep.
 instead of; in exchange for; for **תחת**
 life for life **נפשא חלף נפשא** (שבת כט,א)

חלש (חלש: חליש, prt.)
 he became weak; he became ill **חלש; נחלש**
 רב אביא חלש ולא אתא לפרקא דרב יוסף. (ברכות כה, רע"ב)
Rav Avia became ill and did not attend the lecture of R. Yosef.

חלש/חלשה דעתיה **חלשה דעתו; הצטער**
 he was upset; he became depressed;
 he became discouraged
 חלשא דעתיה, סבר: קא חדי בי. (סנהדרין יט,א)
He might be depressed, thinking: [My rival] rejoices at my loss.

חמה
 heat; anger; fury
 SEE: מחמת

חמירא **חמשה עשר**
 fifteen

חמיר (חמירא, f., חמירי, m. pl.)
 strict; stringent; grave **חמור**
 שבת דחמירא ולא אתי לזלולי בה (ביצה ב, רע"ב ורש"י שם)
[regarding] the Sabbath that is stringent so that [people] will not come to treat it lightly

חמירא
 leaven; yeast **(1) שאור**
 חמירא דחייטי וחמירא דשערי (עבודה זרה טו,א)
yeast from wheat and yeast from barley

(2) חמץ
 leavened bread; hametz

(ויקרא יז,א)
 תלמוד: אמר ר' חייא בר אבא אמר ר' יוחנן: ראה רבי את דבריו של ר' מאיר ב"א ותו' ואת בנו' ושנאו בלשון "חכמים", ודר' שמעון ב"קסוי הדם" ושנאו בלשון "חכמים". (שם)
 MISHNA 1: [If] one slaughters [an animal and its young] and it is found to be t'refa ..., R. Shim'on exempts [him from the prohibition: "It and its young you shall not slaughter in one day"], but the Hakhhamim declare [him] guilty.
 MISHNA 2: [If] one slaughters [a wild animal or a fowl] and it is found to be t'refa ..., R. Meir declares [him] obligated [to cover its blood], and the Hakhhamim exempt [him].
 TALMUD: R. Hiyya b. Abba quoting R. Yohanan said: Rabbi preferred the opinion of R. Meir with reference to [the law of] "it and its young" (in the former mishna) and presented it under the label "[the] Hakhhamim," and [he preferred the opinion] of R. Shim'on with reference to [the law of] "covering the blood" (in the latter mishna) and presented it under the label "[the] Hakhhamim."
 * See טריפה

חל (חל: חיל, prt., לחול, fut., לחיל, inf.)
 it came; it occurred;
 it took effect; it was in force **חל**
 לא חל שמתא עליה תלתין יומין. (מועד קטן טז,א)
The ban has not been in force upon him thirty days.

חליפין
 exchange; barter
 This term refers to a method of transfer of ownership accomplished by exchanging one article for another.
 (1) Sometimes, חליפין operates as a real barter, so that one commodity constitutes the price of the other.
 החליף שור בפרה או חמור בשור — קנין שזכה זה בחליפין. (קידושין כה, סע"א: משנה פ"א מ"ו)
 [If] one exchanged an ox for a cow or a donkey for an ox — as soon as one party has taken possession [of one animal], the other party has assumed liability for [the animal] exchanged for it (wherever it is).

(2) Sometimes, חליפין operates as a fictional barter: An article, such as a handkerchief, is handed over by one party to the other party. By accepting it, the recipient expresses his commitment to transfer the ownership of something else, in the manner of a barter. This type of חליפין may also be used to confirm other agreements between two parties. The commentators on the Talmud (e.g., Rashi on קנין סוּדָר term this procedure (בבא מציעא יא,א, affirmation by means of a scarf. The Rambam writes (in הל' מכירה פ"ה ה"ה) that it is simply called קנין as indicated by the Talmud (in רע"א ב).

who distinguishes between the two cases in the opposite direction. This second opinion is introduced by the expression חילוף הדברים.
 עבודה זרה של נכרי אינה אסורה עד שתיעבד, ושל ישראל אסורה מיד — דברי ר' ישמעאל. ר' עקיבא אומר: חילוף הדברים. עבודה זרה של נכרי אסורה מיד, ושל ישראל משתעבד. (עבודה זרה נא, סע"ב)
 [Deriving benefit from] the idol of a non-Jew is not prohibited until it has been worshipped, but that of a Jew is prohibited immediately — [this is] the opinion of R. Yishmael. R. Akiva says: The reverse of the statements [is correct]. The idol of a non-Jew is prohibited immediately, but that of a Jew [only] from when it was worshipped.
 SEE: מוחלפת השיטה

חכמים

(1) hakhamim; the Torah sages
 This Hebrew noun is sometimes used in a general sense with reference to tannaim or Torah sages from the earlier generations — without referring to a particular Torah sage and without even pointing to a specific generation of Torah sages. When used in this general sense, the word hakhamim is spelled without a capital h in this work.

מסבֵּעַ שטֵבְעוּ חכמים (ברכות מ, רע"ב)
 a text that the hakhamim have formulated
 See also לחכמים אלא לחכמים

(2) the Hakhamim; the Torah Sages
 Sometimes this noun is used in a mishna or a baraita to refer to a group of specific tannaim or even to a single tanna. These tannaim often advocate an opinion which is in conflict with the opinion of another tanna who is mentioned by name. The fact that an opinion is attributed to Hakhamim (in the plural) does not necessarily indicate that it was the majority view among the tannaim. The compiler of the Mishna, R. Y'huda HaNasi (= Rabbi), sometimes expressed his own halakhic preference in favor of a minority view by designating a halakhic statement of a single tanna as the opinion of the Hakhamim, as in the example below. Whenever the word Hakhamim refers to tannaim who advocate one particular opinion versus the opinion of other tannaim, it is regarded as a proper noun in this work and is capitalized. In some cases, the Talmud attempts to identify them and inquires: מאן חכמים? Who are the Hakhamim? See that entry as well.

משנה (פרק "אותו ואת בנו"): השוחט ונמצא טרפה ... ר' שמעון פוטר, וחכמים מחייבין. (חולין פא,ב: משנה פ"ה מ"ג ע"פ ויקרא כב,כח)
 משנה (פרק "כסוי הדם"): השוחט ונמצא טרפה ... ר' מאיר מחייב, וחכמים פוטרין. (חולין פה,א: משנה פ"ב ע"פ

just as he must recite a b'rakha on good fortune.

(3) obligated (to pay)

חופר בור ברשות הרבים, ונפל לתוכו שור או חמור ומת, חייב. (בבא קמא נב,ב: משנה פ"ה מ"ה)
 One who digs a pit in a public domain into which an ox or a donkey falls and dies is obligated (to pay damages).

חייבי עשה

[those] guilty of [violating] a positive commandment

Since some of the commandments that are formulated positively in the Torah as מצוות עשה actually prohibit certain acts by implication,* one who violates such a prohibition is guilty of violating a positive commandment.

חייבי עשה — מצרי ואדומי (שבועות ל, רע"א ורש"י שם ע"פ דברים כג,ח"ט)

[those] guilty of [violating] a positive commandment — [by having marital relations with] an Egyptian or an Edomite**

* See the entries חטא וזנות and איסור עשה and the examples presented there.

** The Torah states that a third-generation converted Egyptian or Edomite is permitted to marry into the Jewish fold, implying that neither the first generation (i.e., the convert himself) nor the second generation (i.e., the son of a convert) is eligible for marriage to a Jew or Jewess.

חיל

occurring; resting; taking effect **חל**
 מראש השנה חיל יובל (ראש השנה ז, סע"ב)
 the Jubilee year takes effect from Rosh HaShana
 SEE: חל

חיים

בְּעֵלֵי חַיִּים SEE: חיים
חייש (חשש: חיישא, f., חיישי, m. pl.)
 suspecting; concerned; afraid;
 taking into consideration
 חש SEE:

חיישין (חיישי+אנו) **חוששים אנו**
 we suspect; we are concerned; we are afraid
 חיישין לפירעון (בבא מציעא ז, רע"ב)
 We suspect payment (i.e., that the loan has already been repaid, and thus the lender is demanding money fraudulently).
 חש SEE:

חילוף הדברים

The reverse of the statements [is correct]. After one tanna has presented his (halakhic) opinion regarding two different cases — deciding one case more strictly and the other more leniently, a second tanna is sometimes quoted

על המטקיר לבדוק דחמירא דידה הוא ...? (פסחים ד,א)
Is it incumbent upon the renter (of the house) to search (for hametz), since the hametz is his ...?

חמר; חמרא* donkey-driver
חמר-גמל (עירובין לה,א ורש"י ור"ח שם: משנה פ"ג מ"ד)
[one individual who is simultaneously serving as both] a donkey-driver [and] a camel-driver**

* The first form is Hebrew, and the second is Aramaic.
** Since a donkey is driven from behind, while a camel is led by pulling on its reins from the front, it is difficult to drive both animals simultaneously; hence, this expression is used to describe a person who is confronted by a paradoxical halakhic situation.

חמרא* (חמר. abs.) יין wine
See example under the next entry.
* A Biblical Hebrew parallel appears in חמר a donkey to ride, or חמר, wine to drink? (דברים לביד).

חמרא (חמר. abs.) חמור donkey
חמר למיכב או חמר למישת? (עירובין נג,ב)
[Does he mean] חמר, a donkey to ride, or חמר, wine to drink?

חמשא/חמשה חמשה five

חמשין חמשים fifty

חנוני storekeeper
החנוני על פנקסו (שבועות מה,א: משנה פ"ז מ"ה)
the storekeeper with regard to his account book

חנוות (חנויות pl.) חנותא*
a store (or shop) where (prepared) foods and drinks are sold and also served

For an example — see חמרא, חמרא.
* The first form is Hebrew, and the second is Aramaic. In Modern Hebrew, this word means any type of a store.

חסורי מחסרה והכי קתני
חסר מחסרת, וכך הוא שונה ...
[The text] is surely lacking, and thus he is teaching ...

In response to a difficulty about the text of a mishna or a baraita, this formula is used to propose the following resolution: One or more words have been omitted from the original version of the text under discussion. If the missing words are restored, however, the corrected reading of the text contains no difficulty.* Sometimes, this formula may be understood as presenting an interpretation of a text, rather than an actual alteration of its wording. In such cases, the tanna of the mishna or baraita formulated his halakha in an abbreviated form, which should be

interpreted as if there were something missing.**
משנה: קטן שאינו צריך לאמו חייב בסוכה. מעשה וילדה כלתו שלשמי הזקן, ופיתת את המעזיבה, וסיקד על גבי המטה בשביל הקטן. (סוכה כח,א: משנה פ"ב מ"ח)
תלמוד: מעשה לסתור? חסורי מחסרה, והכי קתני: ושמאי מחמיר, ומעשה נמי בכלתו שלשמי ... (שם כח,ב ע"פ כת"י)
MISHNA: A child who is not dependent upon his mother is obligated [to fulfill the duty of] sukka. Once it happened that the daughter-in-law of Shammai the Elder gave birth [to a baby boy], and [Shammai] broke away the plaster of the roof and put sukka-roofing over the bed for the child.

TALMUD: Is [this] incident [quoted] in order to contradict [the halakha previously stated]? [Rather the text] is surely lacking, and thus he teaches: But Shammai rules strictly, and once it happened to Shammai's daughter-in-law ...

* רש"י לזבחים קיד,ב ד"ה דרב ששת; לסנהדרין יב, ד"ה והא ** תוס' שבת קב,א ד"ה רב אשי

חסף (חסף. abs.) חרס
clay; shard; a fragment of pottery
This word is often used metaphorically to indicate worthlessness,* most commonly with reference to documents.

והאי שטרך חסף בעלמא הוא! (גיטין יב,ב)
This document is a mere fragment of pottery (since it was signed by invalid witnesses)!

* Compare the Hebrew expression חסר הנשבר in the Mahzor for Rosh HaShana and Yom Kippur.

חפצא חפץ; דבר (1) thing; object; matter
תנא נדרים דמיתסר חפצא עליה ... לאפוקי שבועות דקאסר נפשיה מן חפצא. (נדרים ב,ב)
[The tanna of our mishna] listed vows where the object is forbidden to the person ... to the exclusion of oaths where he forbids himself from the object.

(2) a sacred object; an object used for the performance of a mitzva

צריך לאתפוש חפצא בידה. (שבועות לה,א: משנה פ"ג מ"ה)
[The judge] must have him hold a sacred object in his hand (at the time he takes an oath).

For another example, see the verb חפץ.
* For further elaboration of this distinction, see the commentary of R. Nissim Gerondi — חרין לנדרים יח,א.

חרי חורים; שרים noblemen

See example in חב, כב.
SEE: חרין, בני חרי

חריף חריף; חריף sharp; keen

סכין חריף מפסקא קראי! (ב"ב קיא,ב ורש"י ע"רשב"ם)
A sharp knife is dissecting the p'sukim! (= Your interpretation does violence to the Biblical syntax!)

חריף דפומבדיתא* (סנהדרין יז,ב)
the keen [scholars] of Pumbeditha

(2) עובר לסוחר; סחיר
current (as a medium of exchange); circulating
כסף דחריף הוי טבעא; דהבא דלא חריף הוי פירא. (בבא מציעא מד, רע"ב ורש"י שם)
Silver [coin], since it is [more] current, is regarded as money; gold [coin], since it is not [so] current, is regarded as a commodity.

* The Talmud identifies them as Efa and Avime, the sons of R'hava.

חרש (חרשת. f.); חרשא*

(1) deaf-mute
"חרש" שדברו בו חכמים בכל מקום — שאינו לא שומע ולא מדבר (משנה תרומות פ"א מ"ב ופירוש הרמב"ם שם)
The "heresh" to which the hakhamim generally refer is one who can neither hear nor speak (i.e., a deaf-mute).

(2) a deaf person
המדבר ואינו שומע — זהו חרש; שומע ואינו מדבר — זהו אלם. (חגיגה ב,ב ורש"י שם)
One who can speak but cannot hear is [called] a deaf person; one who can hear but cannot speak is [called] a mute.

* The first form is Hebrew, and the second is Aramaic.

חרשא מכשף sorcerer
לא חרשי דחרשא (ברכות סב, סע"א ורש"י שם)
not the magic of a sorcerer

חש (חש: חיש; חיש: fut. ליחוש, inf. למיחש)
he was concerned;
he was afraid; he took into consideration
הוא עובדא וחש ליה רב להא דרב אסי. (מגילה ה, רע"א)
There was a case, and Rav took into consideration this [opinion] of Rav Assi.

לא חש לקימחיה (פסחים פד,א ורש"י)
"he was not concerned with his flour" (A hakham who is not precise in his halakhic formulations is compared to a miller who does not do his work carefully, and so

the flour he produces is intermingled with bran.)
SEE: חיש, חששא

חשדא חשד suspicion (about a person's conduct)
הצר שיש לה שני פתחים צריקה שתי גרות ... משום חשדא. (שבת כג, סע"א)

A courtyard that has two entrances requires two [Hanukka] lamps (one at each entrance) ... because of suspicion (on the part of passers-by that the owner has neglected to perform the mitzva).

SEE: חשד, חששא

חשיב (חשב) act. prt. חושב considering; reckoning; counting; enumerating
תנא דידן קא חשיב תקיעה דכולהו כבי ותרועות דכולהו כבי. (ראש השנה לג,ב)

Our tanna counts the t'ki'a notes of all the sets and the t'ru'a notes of all the sets.

SEE: לחשוב

חשיב (חשב) pass. prt. חשוב considered (important); significant; valuable
כיון דחשיבי לא מפקר להו (בבא מציעא כא,א)
they are valuable, he would not [readily] abandon them

חשוד (חשד) pass. prt. חשוד suspected
מגו דחשוד אמונא, חשוד אשבעתא. (בבא מציעא ה,ב)
Since he is suspected of [fraudulent] money [dealings], he is also suspected of a [false] oath.

SEE: חשדא

חששא חשש concern; fear; apprehension
הכא ודאי שדי ביה מומא? חששא הוא. (בכורות לו,א)
In this case, is it certain [that] he has inflicted a blemish [on the animal so that it may be permitted to be slaughtered and eaten]?! (No!) There is merely apprehension [that he might have done so].

SEE: חש, חשדא

this case) so that he not come to carry (on the Sabbath)

* i.e., under certain conditions.

ע' רש"י ותוס' שם כקב"ד ד"ה "רחת"

טלית (טליתות/טליתות. pl.)

(1) a cloak

טלית של תלמיד חכם — כיצד? כל שאין חלוקה נראה מתחתיו טפס. (בבא בתרא נז,ב)

How [long] should the cloak of a Torah scholar be? Long enough that a handbreadth of his undergarment is not visible beneath it.

(2) a tallith

טלית מצויצת (מנחות מג,א)
a tallith with tzitzith attached

כשני גופות; ביחד

as two people; as a couple; together

טב למיתב טו דו מלמיתב ארמלו. (קידושין ז,א ורש"י שם)
It is better to live as [part of] a [married] couple than to live in widowhood.

טעא (טעי; טעי. prt., למיטעי/מיטעא. inf.)

he erred; he was mistaken

בין יממא לליקיא לא טעו אינשי. (פסחים יב, סע"א)
People do not make a mistake between day and night.

he wandered; he was lost

כי חזיתיה למהוא רגיא דהנה קטעי באורחא (גיטין סח,ב)
when you saw a drunkard who was lost on the way

טעון (טעון. pass. prt.)

(1) loaded; laden; carrying

גמל שהיה טעון פשתן (בבא קמא סב, רע"א: משנה פ"ז מ"ו)
a camel that was laden with flax

(2) requiring; needing

כל הטעון ברכה לאחריו טעון ברכה לפניו. (ברכות מד,ב)
משנה נדה פ"ז מ"י

Whatever [food] that requires a b'rakha after [eating] it requires a b'rakha before [eating] it.

SEE: טען

טעונא/טונא משא

load; burden

רמו אינהו וטעונייהו באורחא. (בבא מציעא לב, סע"א)
Both they (= the animals) and their burdens are cast on the road.

SEE: (מ)טונך

טעים (טעים; טעים. prt., לטעום. fut., למיטעם. inf.)

he tasted; he ate (or drank) a little bit

אישתלי וטעים מדי (פסחים קו,ב)
he made a mistake and tasted something (before Havadala)

ראש השנה ד, רע"א ורש"י שם

* This translation follows Rashi's explanation in his commentary on ראש השנה ד, רע"א. Nevertheless, on another passage (חולין קלב, רע"א) he explains the term differently.

SEE: טעון, היא הנותנת

טופס; טופסא

the standard formula of a legal document; a blank (document)

הפותב טופסי גיטין צריך שגינת מקום האיש, ומקום האשה, ומקום הזמן. (גיטין כו,א: משנה פ"ג מ"ב)

One who writes blank bills of divorce (for sale) must leave open place for [the name of] the husband, and [the name of] the wife, and the date.

* The first form is Hebrew, and the second is Aramaic.

SEE: תורך

טיב nature; character

מצא שטר בין שטרותיו ואינו יודע מה טיבו (בבא מציעא כ,א: משנה פ"א מ"ח)

[if] one has found a document among his documents, but he does not know what its nature is (for example, who deposited it with him and under what circumstances)

טיבותא/טיבו

goodness; good deed; favor

For an example — see שקל.

טיהרא צהריים

daylight; midday; noon
שרגא בטיהרא מאי אהני? (חולין ס,ב ורש"י שם)
What good does a lamp do in (broad) daylight?!

טייעא ערבי; בדוי

an Arab; a Beduin
הנה קא אזלינו במדברא ואתלוי בהון הוא טייעא (בבא בתרא עג, סע"ב ורשב"ם שם)

we were walking in the desert and a certain Beduin accompanied us

טינא

(1) טיט; טין
clay; mud
אי חבריה בטינא (ב"ב ו,ב)
if he attached it with clay

(2) מחשבה פסולה
impurity (of thought)

טינא היתה בלבם. (חגיגה טו, סע"ב)
There was impurity in their hearts

טלטל (טול פלפל: מטלטל. act. prt., מיטלטל. pass. prt., לטלטל. inf.)

he moved; he handled; he carried

שרגא דמשחא שרי לטלטלה. (שבת מו,א)
[As for] an (olive-) oil lamp, it is permitted to handle it (on the Sabbath).*

ולא גזרינו דילקא אתי לטלטולי (עירובין כב,א)
and we do not enact Rabbinic safeguard legislation (in

ט - י

* The first form is Hebrew, and the second is Aramaic.

SEE: מטביל, טבל

טבל; טבלא

produce from which t'ruma and/or tithes have not been separated

For an example — see משנה פ"ג מ"ב

* The first form is Hebrew, and the second is Aramaic.

טבלא/טבלה tablet; board; plank

נטל את הטבלה כולה ומנערה. (שבת קמג,א: משנה כא,ג)
He takes the whole board and shakes it out.

טובא

(1) הרבה much; a great deal; many

טובא קא משמע לן! (שבת נא,א: קה, רע"א: קמה,ב)
[The amora] is teaching us a great deal [that is not stated in our mishna]!

והאיכא טובא?! (מגילה י,ב)
But are there not many [cases]?!?

(2) מאוד

very
הם טובא (סנהדרין ה, רע"ב)
he is very intelligent

טובת הנאה

a goodwill benefit
This term denotes the right of a person to select a particular individual to be the recipient of a gift that he is obligated to bestow — for example, the right of an ordinary Jew to give the first tithe to the levite of his own choosing.

For an example — see קידושין נח, סע"א ורש"י שם.

טול (נטל: טלי. f. pl. טלו. m. pl.)

take
טול את שלך! (בבא מציעא פב,ב: משנה פ"ז מ"ו)
Take your own [property]!

טולא צל

אנא אפיקתיה למר שמואל משמשא לטולא (ביצה כה,ב)
I took out the master Sh'muel from the sunlight into the shade

טונא (= טעונא) משא

burden; load

מטונך (= מן טעונך)

"from your load"

This term, which is used in the course of Talmudic debates, may be paraphrased as follows: From your refutation of the halakhic position of others, there is an argument that undermines your own position.

טב (טבא. emph. טב/טבין. m. pl. טבא. f. טבתא)

good (f. emph.)

זיל, שלים לה טבין ותקילין! (בבא מציעא מד,ב)
Go [and] pay her good and full-weight [coins]!

טבח (טבח: טובח. prt.)

he slaughtered

טבח ומכר — משלם תשלומי ארבעה וחמשה. (בבא מציעא לג,ב: משנה פ"ג מ"א ע"פ שמות כא:לז)

[If] he slaughtered or sold (a sheep or an ox that he stole), he must pay a payment of four or five times.

* The first form is Hebrew, and the second is Aramaic.

טבח; טבחא

(1) שוחט-קצב slaughterer-butcher

הטבח צריך שלש סכינים: אחת ששוחט בה, ואחת שמחתך בה בשר, ואחת שמחתך בה חלבין. (חולין ח,ב)

A slaughterer-butcher needs three knives: one with which he slaughters, one with which he cuts meat, and one with which he cuts [away forbidden] fats.

(2) מבשל

עמילן שלטבחין (פסחים מב,א: משנה פ"ג מ"א)
cooks' dough

* The first form is Hebrew, and the second is Aramaic. In Biblical Hebrew, both meanings of this noun are found. See the controversy among commentators on לזלו. In Modern Hebrew, a טבח is a cook, who does his work in a טבחא, a kitchen; a בית המטבחיים is a ritual slaughterer, who works in a טבחא (e.g., in a slaughterhouse; a קצב (e.g., in a butcher shop) is a butcher who works in an אטליו (e.g., in a porger, cuts away the forbidden fats and sinews).

טבל (טבל: טובל. act. prt., טבול. pass. prt.)

טביל (טביל: טביל. prt.)

(1) he dipped (an object)

טובל בנה פתו (שבת קח, רע"ב: משנה פ"ד מ"ב)
one may dip his bread in it (= salt water)

(2) he immersed himself

פיו דלא טביל, נכרי הוא. (יבמות מו,א)
immersed himself, he is (still) a non-Jew.

טבול יום (שבת יד, רע"ב ועוד)
[a ritually unclean person who has immersed himself during the day (but does not become ritually clean until nightfall)]

(3) it created the status of tevel;

he made subject to tithing

מה תרומה טובלת, אף מנעור ראשון נמי טובל. (יבמות מו,א)
Just as t'ruma creates the status of tevel, so does the first tithe create the status of tevel as well.

He took some of that water, [and] he cast [it] on his [own] face.

SEE: שקיל וטרי

טריח (טריח: טריח, act. prt. טריח, pass. prt. טריח) he took pains; he went to the trouble; he troubled himself
למטריח באוקלא טריחין, לשוני אוכלא לא משוין. (שבת קנח,א) We may trouble ourselves with [prepared] foodstuffs, [but] we may not make [something into] a foodstuff (on the Sabbath).

מילתא דאיתא בקל וחומר טריח וכתב לה קרא

טריד (טריד: טריד, pass. prt. טריד) preoccupied (by); engrossed (in); troubled
טריד טרידא דמצינה (ברכות יא,א; סוכה כה, טע"א) he is engrossed in preoccupation with a mitzva

טריפה/טרפה; טריפתא *t'refa*
This term refers to an animal that has been fatally attacked by a beast of prey or afflicted with a fatal organic disease. Eating of the flesh of a *t'refa* animal is prohibited, even after the animal has been slaughtered in accordance with Jewish law,** but proper slaughtering does prevent the carcass from conveying ritual uncleanness.***

כל ששחיתתה כראוי ודבר אחר גרם לה לפסול — טריפה (חולין לב, טע"א: משנה פ"ב מ"ד)
Any [animal] whose slaughtering was proper, but another factor (= a physical defect) rendered it unfit [for eating] is [classified as] *t'refa*.

* The first two forms are Hebrew, and the third is Aramaic.

** The Biblical prohibition is not absolute (שבת כג,ב) (שמות כב,ל).

*** Occasionally this term is applied to a human being who is so ill that his survival is deemed impossible from a medical point of view. For an example — see אהרן עזריאל, נבילה. SEE: נבילה

טריף (טריף: טריף, prt. טריף) (1) he attacked; he struck; he knocked

טריפה בהמה ואכלה בשר (בבא קמא טז,ב) [a beast] attacked an animal and ate [its] flesh

(2) he inflicted an organic defect (on an animal); he declared [an animal to be] *t'refa*
היה עובדא, וטריף רב יוסף עד תליסר חיותא. (חולין י, רע"ב) It once happened that Rav Yosef declared as many as thirteen animals (to be) *t'refa*.

(3) he seized (property as payment for an outstanding debt) from**

וקא טריף לקוחות שלא כדין (בבא מציעא יט,א) and he might seize [property] from the purchasers illegally

* The first form is Hebrew, and the second is Aramaic.

b. Yirm'ya: But he has not yet smelt it! He (= Rava) said to him: But according to your position, [how can you explain that] one recites "HaMotzi ..." although he has not [yet] eaten! Rather his intention is to eat [and that is enough to enable him to recite a b'rakha]; here too his intention is to smell.

טען (טען: טעין, act. prt. טעין, pass. prt. טעין) (1) טען טענה; תבע; הגיב לטענה
he claimed; he sued; he pleaded (in court)
טענינו להו ליתמי (בבא בתרא נב, טע"א) we (= the judges) claim on behalf of orphans

(2) נשא; עמס he carried; he bore; he loaded
לא טעין פירי עד תלת שנין (ראש השנה טו,א) it does not bear fruit until three years [have passed]

טענתא טענה a claim; a lawsuit; a plea
טענתא מעלייתא היא, וממונא אית ליה גביה! (ב"מ עט,ב) It is a valid claim, and he owes him money! (כ"י)

טפא (טפי: טפי, prt.)
הוסיף he added; he increased
טפא להו אהרניהו (בבא מציעא פג, טע"א ורש"י שם) he increased their wages for them

טפח handbreadth
This length is equal to the width of four fingers.*
* See the table of distances in the appendix at the end of this volume.

טפי יותר more
האי — צליל נהוריה טפי. (שבת כג,א) [As for] this (= olive oil) — its light is clearer.
אכל טפי, מפקינו מיניה. (בבא מציעא סז, טע"א) [If] he used up more (than the amount of the loan), we take [the field] away from him.

טפל (1) secondary; of lesser importance
כל שהוא עיקר ועמו טפלה — מברך על העיקר ופוסק את הטפלה. (ברכות מד, רע"א: משנה פ"ו מ"ז)
Whenever [one eats] a primary [food] together with a secondary [one] — he may recite a b'rakha over the primary and (thereby) exempt the secondary.

(2) attached; subordinate
כל הטפל לשם ... מלפניו ... נמחק. (שבועות לה,ב) Whatever is attached to the name (of God) ... before it (as a prefix) may be erased.
SEE: תפל

טרא (טרי: טרי, prt.)
נתן; הטית he gave; he cast
שקל מהנחו מרא, טרא באפיה. (תמיד לב,ב)

טעם; טעמא

(1) taste; flavor

טעם קעיקר. (פסחים מד, רע"ב)
The flavor [of a forbidden substance] is [forbidden] like the substance itself.

(2) reason; reasoning; argument; sense; (Scriptural or logical) basis
דברים של טעם (עבודה זרה יח,א) sensible words

הלכתא כרבן שמעון בן גמליאל — ולא מטעמיה. (כתובות פג, טע"ב)
The halakha is in accordance with Rabban Shim'on b. Gamliel — but not because of his reason.

(3) opinion; (halakhic) position
For an example — see three of the next five entries.

(4) teaching; meaning
מקרא אחד יוצא לכמה טעמים, ואין טעם אחד יוצא מכמה מקראות. (סנהדרין לד,א)
One pasuk may convey several meanings, but one meaning may not be deduced from several p'sukim.

* The first form is Hebrew, and the second is Aramaic.
טעמא ד— ... הא ... מאי טעמא, טעמא מאי, מה טעם. SEE: קאמר, (ו)אזדא ... לטעמיה, (ו)אזדו לטעמיהו, מחרץ לטעמיה, טעמא דנפשיה קאמר, (ול)טעמיד

טעמא ד— ... הא ...

הטעם [של ההלכה הזאת] הוא משום ש— ... הרי ...
The reason [for this halakhic ruling] is that ... this implies (that in other situations the ruling would be different).

This formula presents a deduction based on a careful reading of the text of a mishna or baraita.

משנה: ואלו חייב להקריא: מצא פירות בקלי ... מעות בקיס ... (בבא מציעא כד, טע"ב: משנה פ"ב מ"ב)

תלמוד: טעמא, דמצא פירות בקלי ומעות בקיס — הא קלי ולקניו פירות, קיס ולקניו מעות — הרי אלו שלו! (שם כה, רע"א)

MISHNA: The following [objects the finder] must announce publicly: [If] he found fruit in a vessel ... money in a purse ...

TALMUD: The reason [why he has to announce] is that he found fruit in a vessel or money in a purse, this implies [that if he would find] a vessel with fruit in front of it or a purse with money in front of it — they would be his (= the finder's)!

טעמא דנפשיה קאמר דעתו שלו הוא אומר.
He is stating his own position.

רבן גמליאל לאו מרע הוא; טעמא דנפשיה קאמר. (פסחים יג,א ע"פ כת"י)

Rabban Gamliel is not making a compromise (ruling in favor of one tanna's opinion on one point and in favor of the other tanna on a second point); [rather] he is stating his own position.

טעמא מאי (משום ...)

מהו הטעם? (משום ...) What is the reason [for this halakha]? (The reason is that ...)

This formula is usually employed to call attention to the reason for a specific halakha in order to lay a foundation for the next point. Seldom does it present a real question that seeks to uncover a reason that was not recognized previously.**

תשעה אכלו דגן ואחד אכל ירק — מצטרפין. אמר ר' זירא, בעאי מיניה מרב יהודה: שמונה מהו? שבועה מהו? אמר לי: לא שנה. ששה ... לא מבעיא לי. אמר ליה ר' ירמיה: שפיר עבדת דלא איבעיא לך. התם טעמא מאי? משום דאיכא רובא; הקא נמי איכא רובא. (ברכות מח,א)

[If] nine [people] ate bread, and one ate vegetables, they may combine [for Birkath HaZimmun]. R. Zera said, I asked Rav Y'huda: What about eight? What about seven? He said to me: It makes no difference (and they do combine). About six I had no question. R. Yirm'ya said: You acted properly [in] that you had no question (because) there (= with seven or eight men eating bread) the reason is that there was a majority [who ate bread]; here, too, there is a majority.

* In most cases טעמא מאי is followed by ... משום.

** Questions of that type are introduced by מאי טעמא and מאי טעמא.

... לטעמיה (ר' ...) לשטתו.

[R. ... is going] according to his own opinion (which he expressed in another halakhic statement).

רבא שרא ליה לר' אהא בר אדא למגנא בר ממטללתא משום סירחא דגרישתא. רבא לטעמיה, דאמר רבא: מצטרף פטור מן הסוכה. (סוכה כח,א)

Rava permitted Rav Aha b. Adda to sleep outside the sukkah on account of the odor of clay. Rava [is going] according to his own opinion, for Rava said: One who is suffering (because of conditions in the sukkah) is exempt from [the obligation of] sukkah.

SEE: (ו)אזדא ר' ... לטעמיה, (ו)אזדו לטעמיהו

ולטעמיה/ולטעמיה ולטעמך ... ולשטתך! ... but according to your position ...!

With this introductory term, an amora (or the Talmud itself) launches a counterattack against his opponent who has just now attacked his position — as if to say: How can you attack my position? I can show you that your own position is at least equally vulnerable!

אמר ר' זירא אמר רבא בר ירמיה: מאימתי מברכין על הריח? משתעלה תמרתו. אמר ליה ר' זירא לרבא בר ירמיה: והא לא קא ארח! אמר ליה: וליטעמך, המוציא לחם מן הארץ דמברך, והא לא אכלו אלא דעתיה למיכל, הקא נמי דעתיה לארוחי. (ברכות מג,א)

R. Zera said quoting Rava b. Yirm'ya: When do we recite a b'rakha over [the smell of] incense? As soon as the column of smoke ascends. R. Zera said to Rava

** The court authorizes a creditor to seize property for the debt owed by the borrower, even if that property has been purchased from the borrower by a third party after the loan was made. The document issued by the court to authorize the seizure is called a *טירפא*. See *רע"א* (ורשי"י שם).

נגיד עליו ריעו

"Let its fellow tell about it."

This Biblical quotation (from *לוי'לג*) is used by Abbayé to introduce his explanation of certain mishnayoth. In its Talmudic context, this expression means: Let the same halakha that was explicitly stated in the mishna with regard to one case be applied to a similar case as well.

For examples — see *בבא בתרא* יט,א; *בבא* יט,א.

יד; ידא*
hand
Besides this basic meaning, the following usages also occur in the Mishna and in the Talmud:

- (1) *handle***
כל ידות הכלים (יומא ז,א; משנה פ"ג מ"י)
all the handles of the utensils
- (2) *an abbreviated expression* (whose meaning must be understood from its context)
ידיים שאינן מוכיחות (קידושין ה, סע"ב ורשי"י שם ושי"י)
abbreviated expressions that are not clear
- (3) *power; authority*

ידא ויתירתא זכי לה רחמנא. (גיטין סד,ב)
The Merciful [God] has granted her extra power.

(4) *possession*
שבועה שאין לך בנדי! (שבועות לו,ב; משנה פ"ה מ"ב)
[I hereby take] an oath that your property is not in my possession.

* The first form is Hebrew, and the second is Aramaic.
** Modern Hebrew uses the noun *ידית* in this sense.

ידו על העליונה

"His hand is on the top." He has the upper hand (and so he wins the legal dispute).

For an example — see *ב"מ* מד,א; משנה פ"ד מ"ב.

ידו על התחתונה

"His hand is on the bottom." He is at a disadvantage (and so he loses the legal dispute).

For an example — see *ב"מ* עו, רע"א; משנה פ"ו מ"א.

בידוע* pass. prt. (ידע)

it is well known; it is certain

כל המרחם על הבריות — בידוע שהוא מזרעו של אברהם אבינו. (ביצה לב,ב)
Whoever acts compassionately towards [God's] creatures — it is certain that he is [descended] from the seed of Abraham our father.

* This *-א* prefix, which is not translated into English, merely adds emphasis. In a few instances, however, a *-א* prefix before *ידוע* means *in* — for example

(בידוע נמי מחלוקת בבא קמא קיד,א), in [a case where] it is known (that the owner has given up hope of recovering the article) there is also a controversy.

ידע (ידע): ידע. prt. ידע. p. ידע. fut. למידע
he knew; he recognized
From where does he know? (כתובות ס,א ועוד)

* For the complete conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 8.

יהא fut. (היי: תהא, f. יהו, pl.)

he/it will be; let him be
SEE: *יהא* אלא and its note

יהא רענא

יהי רצון
May it be the will [of God]
יהא רענא דתהוי כותיה! (נדה לג,ב)
May it be the will [of God] that you be like him!

יהב (יהב: יתב, prt. הב, imp.)

he gave
כיון דחביב, יהיב דעתיה ושמע (ראש השנה כז,א)
since it (= the blowing of the shofar) is beloved, one will pay (lit. "give") attention and listen [to it closely]
* In the infinitive and the future (= imperfect), the Talmud uses forms of the verb *נתב* — e.g., למיתב, to give, and ליתבי, let him give.
SEE: *הב*, ליתבי, (ל)מיתב

יהיר* יהיר
arrogant; haughty
האי מאן דיהיר בעל מוס הוא. (מגילה כט,א)
One who is haughty is blemished.
* See *חבוקוק* ב: ותרגום יונתן שם ע"פ כת"י.

יהקרא יהירות
arrogance; haughtiness
כיון דכולי עלמא עבדי מלאכה ואיהו לא קא עבדי, מיחזי כיהקרא (ברכות יז,ב)
since everyone is doing work (on the fast day of the ninth of Av) and he is not doing [work], it seems like arrogance

יוכיח fut. (יכח הפעיל: תוכיח, f.)

Let it (= this case) prove! Let it serve as evidence!
This term is used in a refutation of an analogy, e.g., *אומר* א.

אמר ר' אליעזר: והלא דין הוא, מה אם שחיטה שהיא משום מלאכה דוחה את השבת — אלו שהן משום שבות לא ידחו את השבת? אמר לו ר' יהושע: יום טוב יוכיח, שהתירו בו משום מלאכה ואסור משום שבות! (פסחים סה, סע"ב; משנה ו:ב)
R. Eliezer said: But is it not a *kal-vahomer* argument, since [an act of] slaughtering that is within the category of a [forbidden] labor [nevertheless] supersedes the Sabbath (in the case of the Pesah offering) — should not these [activities] that are within the category of a Rabbinic safeguard [also] supersede the

Sabbath? R. Y'hoshua said to him: Let [the case of] a festival serve as evidence (against your argument), for [certain activities that are] within the category of a labor (such as cooking) have been permitted on it, but [those] within the category of a Rabbinic safeguard are prohibited on it!

יומא

day; period of twenty-four hours יום (1)
יומא וליקלא חד יומא הוא. (נזיר ז, סע"א)
Daytime and [the previous] night constitute one day.

the day; Yom Kippur יום הכפורים (2)
Yoma, one of the tractates of the Mishna and the Talmud, deals with Yom Kippur.

the sun* השמש (3)
ולוקמיה להדי יומא (שבת קלד,א ורשי"י שם)
and one should place him in the sun

* The Biblical Hebrew יום may also be explained in this way in some cases: e.g., *קחם היום* (שם) or *הנה היום בא בער כתורה*, והיו כל זדים ... קש, ולקח אתם היום הקא (מלאכי ג' ורשי"י שם).
SEE: *יומא*, בן יומו, בת יומא

כיוצא בדבר

SEE: *כיוצא* בו

יזף (יזף: יזיף, prt. למיזף, inf.)

he borrowed לזה
(chiefly money — with the understanding that he may spend it and pay back the same amount)
עבד איניש דזיזף ליומיה. (כתובות קיא,א)
A person is likely to borrow for a day.
SEE: *אזיף*, שאיל

יחידא יחיד; יחידה; היחיד

alone; individual; the lone (authority)
בן בג בג יחידא הוא, ופליגי רבנן עליה. (ב"ק כה, רע"א)
The son of Bag Bag is alone [in his opinion], and the Hakhamim disagree with him.

יימר fut. (אמר) יאמר

he will say
This form, with a *-י* prefix,* is used almost exclusively in the formula *מי ימר ד-* (who can say that ...?). See that entry for an example.

* This *-י* prefix for the third-person masculine singular of the future tense is rare in Babylonian Aramaic, where the prefix is usually *-ל* (as in *לימא*) or *-נ* (as in *נימא*). See the conjugation of the future of the verb *אמר* in *Grammar for Gemara*, Chapter 4, Verb 10.
SEE: *לימא*, *אמר*

May he/it be strong!
Well done!

רבה בר מרי איקלע לגי רבא בחול. חזייה דבריד לפני המזון, והדר בריד לאחר המזון. אמר ליה: יישר! (ברכות מב, רע"ב)

ורשי"י שם ושי"י)

Rabba b. Mori chanced upon the house of Rava on a weekday. He saw him reciting a *b'rakha* (over wine) before the meal and again after the meal. He said to him: Well done!

יישר כחך* ששיברת! (שבת פז,א ושי"י)
May your power be strong (= more power to you) in that you (Moshe Rabbenu) have broken [the tablets]!

* Some pronounce this expression *כחך*, May He strengthen your power!

יכול (= יכול אתה לומר ...?)

Could you say [that] ...? Could it be [that] ...?
This term, which occurs frequently in Midrash Halakha, tentatively introduces a proposal that is promptly rejected because of Scriptural evidence (which is introduced by the term *לומר* לומר, *Scripture teaches*).

יכול תפלל אדם לכל רוח שיצא? תלמוד לומר: "נגד ירושלים". (ברכות לא,א ע"פ דניאל ו:יא)

Could it be [that] a person can pray (the Amida) facing any direction he wishes? Scripture teaches: "Toward Jerusalem."

SEE: *כבכול*

יכיל (יכל: יכל, prt.) יכל; הנה יכול

(1) he was able; he could
I can answer you ... (ב"ק מג,א)
(2) he overcame
לא יכיל ליה (סנהדרין מט,א)
he did not overcome him

Will our teacher instruct us ... *למדנו רבנו*
This expression introduces a *halakhic problem* that was presented to a Torah scholar for resolution.

For an example — see *ושניר*.

ילף (ילף: ללף, prt. ללף/ללף, fut. למילף, inf.)

he learned; he derived למד
דברי תורה מדברי סבלה לא ללפינו. (חגיגה יב, ב"ק בב)
We do not derive [a conclusion concerning] Torah law from the words of received tradition.

יממא* יום; יומם

daytime; daylight
עד צאת הכוכבים יממא הוא. (פסחים בא,א)
Until the appearance of the stars it is [considered] daytime.

* In Modern Hebrew, *יממא* is used to mean a calendar day — a twenty-four hour period including day and night.
SEE: *יומא*

ינוקא*

תינוק; ילד
"suckling"; child; schoolboy
זיל אייתי ינוקא דלא חכים ולא טפש ... (מנחות כט, רע"ב)

Go [and] get a child who is neither [especially] intelligent nor [especially] dull (to read the word in question from the Torah scroll).

* This noun — derived from the verb יָנַק, he suckled — has entered Modern Hebrew, in the sense of a boy-rebbi in a Hassidic dynasty.

youth; boyhood יְהוָה יְהוָה
the learning of youth (שבת כא, ב)

יְהוָה (סאב התפעל) fut.

Let it become disqualified (by means of a blemish)!

יְהוָה עד שיתאבד! (בבא קמא קיא: משנה פ"ט מ"א ועוד)
Let it (= the animal designated for sacrifice) go to pasture until it [develops a blemish and thus] becomes disqualified [for sacrifice and hence permitted to be redeemed, slaughtered, and eaten by its owner]!

SEE: מִסָּבָב

יָפָה beautiful; appropriate; good;
Besides its Biblical meanings, this adjective has the following meanings in the Mishna and the Talmud:

(1) worth
שני כלים — אחד יפה מנה ואחד יפה אלה זוז (ב"מ לז, א):
משנה פ"ג מ"ה
two utensils — one worth a "maneh" (= one hundred zuz) and one worth one thousand zuz

(2) effective; great (used with כֹּחַ, strength)
יפה כח הקסוף מכל השטר (קידושין כז, סע"א)
The power of money is greater than the power of a document.

מה כח בית דין יפה? (גיטין לג, א; לז, רע"א)
How [will] the authority of the court [be] effective (if we do not fulfill their decision strictly)?

יָפָה (יפי פעל: מְיַפֵּה, prt. לְיִפּוּת, inf.)

he beautified; he improved
לְיִפּוּת כחו* שְׁלֹמֹכָר (ב"ב קג, סע"ב: משנה פ"ז מ"ב)
to improve the power of the seller

* In Modern Hebrew יָפָה כֹּחַ means authorization or power of attorney.

יָצָא (יצא: יוֹצֵא, prt. יוֹצֵא, fut. יוֹצֵא, inf.)

he went out; he departed
Besides this basic meaning in Biblical Hebrew, this verb is found in special senses in Mishnaic Hebrew and beyond.*

(1) it was excluded (from a halakha or a category)

יָצָאוּ קרקעות, שאִינן מִשְׁלָטֵיין (ב"מ נז, ב ע"פ שמות כב:)
land has been excluded (from the law of double payment by a thief), because it is not movable

(2) he fulfilled his obligation**

אם כן לבו, יצא. (ברכות יג, א: משנה פ"ב מ"א)
If he directed his heart (with proper intention), he has fulfilled his obligation.

* For parallel usages of the causative (הפעיל) of this verb, see מוֹצֵא and הוֹצֵא. See also the Aramaic יָצַק and הוֹצֵא. ** Sometimes, the fuller expression יָדִי חֻכְתּוֹ is used, as in יָצַק כ"ב: משנה פ"ב ה"א.

יָקָר יָקָר; כְּבוֹד honor; respect
הַסְפִידָא — יָקָר דְּחַיִּי הוּא אוֹ יָקָר דְּשָׁכְבִּי (סנהדרין מו, ב)
Is a eulogy [made at a funeral because of] respect for the living [relatives] or [because of] respect for the deceased?

SEE: אֵיילָר

יָרַח יָרַח; חֹדֶשׁ month
תְּרִיסַר יָרַח שְׁתָּא (ב"מ לה, א) twelve months of the year

יָרַח (ירת: יָרַח, prt. לִירוּת, fut.)
he inherited יָרַשׁ
בָּרָא יָרַח אָבָא (ב"ק פח, סע"ב) a son inherits a father

יש אם למסורת
The accepted (Masoretic) spelling [of the Biblical text] has authority.

This method of Biblical interpretation discovers intimations of halakhoth in the accepted spelling (the כתב) of words in the text, even where different spellings do not affect how they are read. Thus it takes into account whether a word has a full spelling (with vowel letters like the ו in the word סֶכֶת in the example below) or a defective spelling (without vowel letters, as in סֶכֶת).

רָבִנוּ סָבְרִי: יש אם למסורת. "בִּסְכֶּת", "בִּסְכֶּת", "בִּסְכֶּת" — תְּרִי כֹאן אַרְבַּע: דָּל חֵד קָרָא לְגוֹפִיָּה, פֶּשׁוּ לְהוּ תִּלְתָּ. (סנהדרין ד, א ע"פ ויקרא כג:מב-מג)

The Ḥakhamim hold: The accepted spelling has authority. [The word] בִּסְכֶּת [is spelled twice without the letter ו before the final ת, so that its spelling does not indicate plurality, and once with a ו, indicating plurality, i.e., two] — hence there is [intimation of] four [walls]; subtract one term needed for [the commandment] itself, [and] three [walls] are left.

יש אם למקרא

The accepted (Masoretic) reading [of the Biblical text] has authority.

This method of Biblical interpretation discovers intimations of halakhoth in the accepted reading (הקרי) of the words of the text. According to this method, the words are understood as they are read, whether their spelling is full (i.e., with vowel letters, like the ו סֶכֶת in the example below) or defective (without vowel letters, as in סֶכֶת).

ר' שמעון סבר: יש אם למקרא. "בִּסְכֶּת", "בִּסְכֶּת", "בִּסְכֶּת" — תְּרִי כֹאן שְׁשִׁי: דָּל חֵד קָרָא לְגוֹפִיָּה, פֶּשׁוּ לְהוּ אַרְבַּע. (סנהדרין ד, א ע"פ ויקרא כג:מב-מג)

R. Shim'on holds: The accepted reading has authority. [The word] בִּסְכֶּת [that occurs] three times [is read as a plural indicating a minimum of two in each case, even though two of the occurrences are spelled without the letter ו, hence, here is [an intimation of] six [walls]; [however] subtract one term needed for [the commandment] itself, [and just two occurrences of] four [walls] are left.

את

This Aramaic word is an indicator of a direct object, and it is not translated into English. Its use is rare in the Babylonian Talmud, except for the tractate נדרים. For the most part, it appears only in proverbs, official documents, and in the translation of Biblical passages.*

אתקין רבא בגיטין: איד פלגיא בר פלגיא פטר ותריד ית פלוני אתתיה. (גיטין פח, סע"ב)

Rava instituted [the following formula] in letters of divorce: [We testify] how So-and-so, son of So-and-so, has dismissed and divorced So-and-so, his wife.

ית is also used with personal-pronoun suffixes:

me	אוֹתִי	יָתִי
you	אוֹתְךָ	יָתְךָ
him/it (m.)	אוֹתּוֹ	יָתִיהָ
them	אוֹתָם	יָתְהוֹן

וְלִשְׁבַּע יְתְהוֹן! (נדרים כה, א)

But let him make them swear!

* In the Targumim, ית is the standard translation of the Biblical Hebrew אֵת when it is a direct-object indicator, as in ית שמיא וית ארעא (בראשית א: א). When אֵת means with, it is translated עִם (שם לז, ב).

יָתִיב (יתב: יָתִיב, prt. לִיְתִיב, fut. לִיְתִיב, inf.)

(1) יָשַׁב he sat; he was seated (at his studies)
יָתִיב רב יוסף קמיה דרב הונא, ויָתִיב וקאמר ... (עירובין ז, א)
Rav Yosef was seated (at his studies) before Rav Huna, and [while] he was seated, he (= Rav Yosef) stated ...*

he lived; he dwelled יָשַׁב; גָּר (2)
וְהִמְנָה הֵיכָא יָתִיב? (ברכות מח, רע"א)
And where does the Merciful God dwell?

* Rav Yosef, the student, was seated before his teacher Rav Huna — in keeping with the usual practice. See the inference drawn at the beginning of ל"ב, ד, א, "הוה יתיב" ד"ה "הוה יתיב".
SEE: לִיְתִיב, לִמִּיתָב

יָתִיב (יתב פעל: מִיְתִיב, prt. לִיְתִיב, inf.)
he set at ease; he quieted יָשַׁב

איבעי ליה ליתובי דעתיה (סוכה כה, ב)
it is incumbent upon him to set his [own] mind at ease
SEE: מִיְתִיבָא דְעִתִּיהָ

יָתִירָא (יתירא: יָתִירָא, f.s. יָתִירָא, m. pl. יָתִירָא, f. pl.)
more; extra; superfluous; redundant יָתֵר
לישנא יתירא (בבא בתרא קלח, ב)
קרא יתירא (בבא קמא ג, א ועוד)
a superfluous Biblical passage (or word)

יָתִמָּא יָתִים orphan
This term usually denotes an heir to an estate who has not yet reached the legal age of adulthood according to Jewish law.

נפלי נכסי קמי יתמי. (כתובות מח, סע"א)
The estate falls before the orphans (as an inheritance).

יָתֵר* (יתירא: יָתֵרָא, f.s. יָתֵרָא, m. pl. יָתֵרָא, f. pl.)
more; extra; superfluous; redundant

* This is the proper vocalization of the adjective, which has the same form as its opposite יָתֵר. When this word is pronounced יָתֵר, however, it is really a noun meaning remainder, abundance, or excess.
SEE: יָתִירָא, the Aramaic equivalent

יתר על כן אמר ר' ...
This expression introduces a second more radical statement of a tanna in a baraita concerning the same halakhic topic.

For an example — see R. Y'huda's statement quoted in שבת ו, סע"א.

פ"ג מ"ה)
he may put [a large quantity of cold water] into a cup [of hot water] in order to cool it off
 כדי ש- SEE:

כדי נסבה/נסבא ללא צורך תפסה.

He mentioned it for no purpose.

This argument is used in refutation of a proof based upon the mention of one element in a text.

בריתא: מה "שמה" מיוחדת שיש לה סימניו, ויש לה תובעין, חייב להכריז — אף כל דבר שיש לו סימניו ויש לו תובעין חייב להכריז.

תלמוד: תנא תובעין איצטריקא ליה; סימניו כדי נסבא. (בבא מציעא כז, רע"ב [ע"פ דברים כבג] וע' רש"י ור"ח שם; ע' ראש השנה ה, סע"א ושי"נ)

BARAITHA: Just as a "garment" is distinctive in that it has identification marks and there are claimants for it [and so] it must be announced — every item that has identification marks and for which there are claimants must also be announced.

TALMUD: It was only necessary for the tanna [to mention] "claimants"; he mentioned "identification marks" for no purpose.*

* The law that the finder must publicly announce an object which has claimants — i.e., the owner has apparently not given up hope — is of Torah status and is the primary topic of the baraita. The law that he must announce an object that has a mark of identification may be of Rabbinic origin. Accordingly, its mention in the baraita in connection with a Biblical passage may be, strictly speaking, unnecessary or incidental.

SEE: אגב גררא, אגב גררא

כדי ש- so that; in order to
 כדי שיכירו תינוקות וישאלו (פסחים קטו),
 so that children will take notice and inquire
 כדי ל- SEE:

כהאי גוונא כהי האי גוונא SEE:

כהדדי כהי הדדי SEE:

כז איפוא then
 This word is not found in our printed editions of the Talmud, but it does appear in manuscripts.* It has a logical — not a temporal — sense.

מאן, כז, מיחייבי? (ראש השנה כטא, ע"פ כת"י)**
 Who, then, is obligated?

אלא במאי, כז, מקדשא? (קידושין מה, סע"א ע"פ כת"י)**
 But through what, then, is she to become married?

* See J. N. Epstein, *A Grammar of Babylonian Aramaic* (Hebrew), Jerusalem 1960, p. 141.

** In the first example, the word is omitted in our printed editions; in the second, the word כז appears in its stead.

SEE: איכו

כז (כזליה) וכי SEE:

בגון ש-; בגון ד- in a case where/when
 כי אמרנו הכופר בפקדון פסול לעדות — בגון דאיתו סהדי ואסהידו ביה ... (בבא מציעא ה,ב)
 When do we say that one who denies [having received] a deposit is disqualified for being a witness — in a case where witnesses came and testified against him ...
 * The first form is Hebrew, and the second is Aramaic.

כד- כמו ש- "like that which"; as
 כדאמרי במערבא (בבא קמא סד,ב)
 as they say in the west (= Eretz Yisrael)

כד כהשך when
 כד הוו מטיילין טליא וטלייתא בשוקא (בבא בתרא צא,ב)
 when a boy and girl would go for a walk in the market

כד; כדא vessel; jug; pitcher
 המניח את הקד ברשות הרבים (ב"ק כזא: משנה פ"ג מ"א)
 one who places a pitcher in the public domain
 * The first form is Hebrew, and the second is Aramaic.

כדי/כדאי (כדי)
 (1) worthy; deserving
 כדאי הוא ר' שמעון לקמוד עליו בשעת הדקא. (ברכות טא, וש"נ ופסחים נא, רע"ב ורש"י שם)
 R. Shim'on is worthy [enough] to be relied upon (as an authority) in an emergency.

(2) proper
 אני איני כדי לעמוד מפני בני. (קידושין לג,ב)
 It is not proper for me to stand up (as a sign of respect) before my son.

כדי (1) ללא צורך
 needlessly; for no purpose
 כדי נסבה — see

(2) סתם; בלא שם אומרו
 anonymously
 For an example — see

(3) לבד
 without anything else; by itself
 ואש כדי לא קני. (ב"ק קיד,א ורש"י שם; גיטין נה,א ורש"י)
 [The owners'] despairing [of recovering the goods stolen from him] by itself does not grant possession [of them to the robber].

* The etymology of this word is uncertain. It may be a contracted form of כדיב (= כזב), falseness, nothingness or of כדחיא (= כדמות שהיא), as it is.
 SEE: בכדי, מכדי

כדי enough for ...; as much as needed for;
 as long as it takes to

כדי הילוך מאה אמה (סוכה כז, רע"ב)
 as long as it takes to walk one hundred cubits
 SEE: תוך כדי דיבור, בכדי

כדי ל- so that; in order that
 נותן הוא ... לתוך הכוס כדי להפשיט (שבת מא, סע"א: משנה

R. Y'huda who said: The fiftieth year counts both ways (that is, as the Jubilee year and as the first year of the new Sabbatical cycle)

כאן שנה רבי
 Here Rabbi (the compiler of the Mishna) has taught (by implication).

This expression is usually employed by an amora to introduce a halakhic principle, implied by the halakha formulated in a mishna.

משנה: אם אמר לו: טול לי הימנה חפץ פלוני — לא ישלחנו ביד אחר, שאין רצונו שיהא פקדונו ביד אחר. (גיטין כט,א: משנה פ"ג מ"ה)

תלמוד: אמר ריש לקיש: כאן שנה רבי — אין השואל רשאי להשאיל, ואין השוכר רשאי להשכיר. (שם כט, סע"א)
 MISHNA: If [the husband] said to him (= his agent): Bring me a specific object (of mine) from her (when you hand her a bill of divorce from me) — [the agent] may not send it through the agency of another [agent], because it is not his (= the husband's) desire that his property be in the possession of another.

TALMUD: Resh Lakish said: Here Rabbi has taught (by implication) that a borrower [of an object] is not permitted to lend [that object to a third party], nor is one who has received something for rent permitted to rent it out [to a third party].

כביכול as if it were possible
 (to speak in this manner);* as it were
 This term introduces an anthropomorphic statement.**

מפני מה החמירה תורה בגנב יותר מגזול? ... כביכול, עשה עין שלמעלה כאילו אינה רואה ואזנו שלמעלה כאילו אינה שומעת. (בבא קמא עט,ב ורש"י ליומא ג, רע"ב)

Why was the Torah more severe towards a thief than towards a robber? ... [Because], as it were, he (= the thief, who steals in secret) has treated the heavenly Eye as if It does not see and the heavenly Ear as if It does not hear.

* See Rashi's definition in his commentary on ג,ב.

** In post-Talmudic Hebrew, this expression is sometimes used as a designation for God.

בגון כמו; כעין; לדוגמא
 "like the color of"; for example
 רבן שמעון בן גמליאל אמר: כל מצוה שקבלו עליהם בשמחה בגון מילה ... צדיין עושין אותה בשמחה. (שבת קלא)
 Rabban Shim'on b. Gamliel says: Every commandment that they accepted upon themselves with joy, for example, circumcision ... they still observe with joy.

כאחד (f. כאחת) at the same time; together
 שני כתובים הנאמרים כאחד אין מלמדן SEE:

כאן here; now; in this case
 עד כאן לא ... אלא ... SEE the entries that follow and ...

מכאן (1) from here
 איני זז מכאן עד שתרחם על בְּנִיךָ (תענית כג,א)
 I (= Honi, the circle-maker) will not move from here until You show mercy towards Your children

(2) from now
 אם לא באתי מכאן ועד שנים עשר חֲדָשׁ (כתובות ג,ב)
 if I don't come from now until [the end of] twelve months

(3) from this case; from this pasuk [it may be derived]
 דבי ר' ישמעאל אומר: "ורפא ורפא" — מכאן שניתנה רשות לרופא לרפאות. (בבא קמא פה,א ע"פ כת"י ע"פ שמות כא:יט)
 The school of R. Yishmael says: "And he must certainly heal" — from this pasuk [it may be derived] that permission has been given to a doctor to heal

* In a few instances, this word is spelled with a vav, for example, כתובות ב, סע"ב.

מכאן ואילך from now on; henceforth
 הקורא מכאן ואילך לא הפסיד. (ברכות ט,ב: משנה פ"א מ"ב)
 [If] one recites [the Sh'ma] henceforth (after the first quarter of the day), he has not lost out (completely).

כאן וכן here and there; in both cases
 ר' שמעון מתיר כאן וכן. (משנה תרומות פ"א מ"י)
 R. Shim'on permits [the practice] in both cases.

כאן ... כאן ... here ..., there ...; the latter ..., the former ...
 This formula is often used in presenting a resolution of a difficulty, usually after the introductory term קשיא, it is not difficult. The difficulty is resolved by proposing that the conflicting passages refer to different situations.

לא קשיא: כאן במקדש ראשון, כאן במקדש שני. (ב"מ כח,א)
 There is no difficulty: The latter (= the baraita) [refers] to the [period of the] first Beth HaMikdash [and] the former (= our mishna) to the [period of the] second Beth HaMikdash.

הא ... (והא) ... לא קשיא SEE:

לקאן ולקאן to here and there; both ways
 ר' יהודה דאמר: שנת חמשים עולה לקאן ולקאן (ר"ה ט, רע"א)

word order and by the speaker's interrogative intonation — rather than by a specific translation of the word.

וכי בתשעה מתעניין? והלא בעשירי מתעניין? (ברכות חב)
Do we fast on the ninth [of the month of Tishri]?
Indeed we fast on the tenth!

* This usage also occurs in Biblical Hebrew: either with —, as in (ישעיהו לו:ט) or without כי or וְכִי הַצִּילוּ שׁוּמְרוֹן מִיָּדָיו! (ישעיהו לו:ט) in the parallel pasuk in יחלד. See also (בראשית ד:כג) כי איש הרגתי לפצעי (בראשית ד:כג) according to Onkelos and Rashi.

SEE: אטו, מיד

כְּשֶׁנֶּאֱמַר ...

In these circumstances was it stated ...
With reference to these cases was it stated ...

This formula defines the scope of an amora's halakha in order to resolve a difficulty that was raised against it.

כי איתמר דאביי — בעלמא איתמר. (שבועות יח, רע"ב ורש"י שם)

With reference to these cases was the halakha of Abbaye stated: with reference to [cases] elsewhere (not as an interpretation of our mishna).

כְּאֶשֶׁר בָּא רַב ...

When Rav ... came (to Babylonia)

This expression refers to the journeys of certain Babylonian amoraim, such as Rav Dimi and Rabin, from Eretz Yisrael to Babylonia. After this reference to his arrival, the Talmud presents a teaching he received from one of the leading Torah authorities in Eretz Yisrael, chiefly R. Yohanan, and then transmitted to the Babylonian yeshivah.

כי אתא רב דימי, אמר ר' יוחנן ... (שבת זא)
When Rav Dimi came (to Babylonia), [he reported that] R. Yohanan had said ...

SEE: כי סליק ר'

כִּי הָאֵלֵּי גִּוּנָא* כְּגֻן זָה

in this manner; in such a case; like this

"לכּוּלֵּי עֲלָמָא אֶפְקֵינָהּ, וְלָךְ לָא אֶפְקֵינָהּ." וּמִי הוּי הַפָּקֵר כִּי הָאֵלֵּי גִּוּנָא? (בבא מציעא לב)

"I have renounced ownership of them with respect to everyone, but not with respect to you." But is a renunciation like this valid?!

* Sometimes, כִּי הָאֵלֵּי is written as one word, כִּיהָאֵלֵּי.

כִּי הִדְדִּי נִינְהוּ* כְּאַחַד הֵם; שְׁוִים הֵם

"they are like each other"; they are similar; they are equal

כל היכא דכי הדדי נינהו, משתעי בלשון נקיה. (פסחים ג, רע"ב ורש"י שם)

Wherever [two formulations] are equal [in length], the

narrative (מלכים ב יז: כד-מא), the Cutheans converted to Judaism because of their fear of marauding lions; the status of their conversion is debated by tannaim in כדב.

והכוני מְזַמְּנִין עָלֵינוּ. (ברכות מהא: משנה פ"ז מ"א)
And we may invite a Cuthean to participate in Birkath HaMazon.

* In some later editions of the Talmud, the word כּוּרָא is sometimes used instead of the terms גּוֹי and נְכָרִי, a non-Jew, which appear in manuscripts and early printed editions. The change came about because of censorship or because of the fear thereof. For example, consider the following:

תיתי לי, דלא עבדי שותפות בהדי כותי. (מגילה כח, סע"א; בדפוס ראשון ובכת"י: גוי)

May I be rewarded, because I have not entered into a partnership with a non-Jew.

** The last plural form is Aramaic.

חֲלָשָׁה כְּחִשּׁוּתָא

weakness; leanness (כחש: חלשה, ליכחוש, fut. למיכחש)

weakness that had begun to [affect] him

כְּחֶשׁ (כחש: חלשה, ליכחוש, fut. למיכחש)

it was/became weak; it was lean חלש

מעינא נהורא בריא, והשתא נהורא כחשא (קידושין כד, סע"ב)

originally the light (= his eyesight) was normal, and now the light is weak

כִּי

Besides the meanings of this word that are common in Biblical Hebrew (such as because and that),* the following meanings are more common in the Aramaic of the Talmud:

(1) כְּמוֹ; כִּי — like; similar to

כי האי תנא (ברכות לא)

like (the opinion of) this tanna

(2) כְּאֶשֶׁר — when; in these circumstances

In this sense, it usually precedes a verb.

כי קא מעייל — לבייתא דנפשיה קא מעייל (פסחים וא)

when he brings in [hametz] — he is bringing [it] into his own house

כי תסינו רבנו: בסמטא דלא דחקי רבים (בבא מציעא יב)

in what circumstances did the hakhamim institute [this method of acquiring an object]: in an alley where

multitudes [of people] do not crowd together

if (3) אִם

See example below under תימא

so (4) כֵּן; כִּד

This usage occurs only in the expression (Not so!). See example under that entry.

* The Biblical meanings are discussed in גיטין זא and in the commentaries thereon and on parallel passages in the Talmud.

כִּי*

This word is used to introduce a rhetorical question.

In English its force is expressed by a change in

כּוּלָּא (= כְּלָא: כּוּלִי constr.)

all; the whole; the entire

As in Hebrew, pronoun suffixes are often attached to this noun.

כּוּלִיהּ all of it (m.) כְּלוּ

כּוּלֵּיהּ all of it (f.) כְּלֵה

כּוּלְהוּ all of them כְּלֵם

כּוּלָּהּ ר' מאיר היא. (בבא מציעא צדא)

All of it (= the whole mishna) is [in accordance with the opinion of] R. Méir.

כּוּלִי הָאֵי כֵּל זֶה; כֵּל כֵּךְ

all of this; so much; to that extent

ומי בעינו כולי האי? (סנהדרין מהא ועוד)

But do we require so much?

כּוּלִי עֲלָמָא

(1) כֵּל הָעוֹלָם; כֵּל בְּנֵי אָדָם

the whole world; all humanity; everybody

קרוב — כולי עלמא ידעי דקרוב הוא. (גיטין פאב)

[As for] a relative — everybody knows that he is a relative.

(2) כֵּל בְּנֵי הַמַּחֲלָקֶת; דְּבָרֵי הַכֵּל

all the disputants

In this sense, the term refers to all the participants in the controversy previously quoted in the Talmud, but not necessarily all the hakhamim who have expressed an opinion on the matter.

לכולי עלמא, מקשינו פשרה לדיו. (סנהדרין וא וע' תוס' שם)

According to all the disputants, we equate [the law of] arbitration with [the law of] judgment.

כּוּלִי עֲלָמָא לָא פְּלִיגִי

כֵּל הָעוֹלָם אֵינָם חוֹלְקִים

do not disagree (= they all agree)

For an example — see כּוּלִי עֲלָמָא לָא פְּלִיגִי

כּוּר; כּוּרָא* שְׁלֹשִׁים סָאָה

This measure of volume equals thirty se'a.**

בית כור (בבא בתרא קבב: משנה פ"ז מ"א)
an area requiring a kor of seed (= seventy-five thousand square cubits)

* The first form is Hebrew, and the second is Aramaic.

** See the table of measurements at the end of this volume.

כּוּרָא* (כּוּרָא/כּוּרָא; כּוּרָא** pl.)

a Cuthean; a Samaritan

This term properly denotes a descendant of the colonists who were brought to Samaria from Cuth (near Babylon) by the Assyrians after Assyrian forces had destroyed the northern Kingdom of Israel (c. 586 B.C.E.). According to the Biblical

a fish

כּוּרָא דג

זימנא חדא הוה קא אזלינו בספינתא וחזינו הוה כּוּרָא דאפקיה לרישיה מימא ... (בבא בתרא עד, סע"א)
Once we were travelling in a boat and we saw a fish that raised its head out of the sea ...

כּוּוּת-*

כְּמוֹ

כְּמוֹנִי like me

כְּמוֹךְ like you

כְּמוֹהוּ like him/it (m.)

כְּמוֹהָ like her/it (f.)

כְּמוֹתָהּ

ולית הלכתא כוותיה. (ברכות כבב ועוד)

But the halakhic ruling is not like him (= in accordance with his opinion).

* The Aramaic כּוּוּת- (used only with suffixes attached) is equivalent to the Hebrew כְּמוֹתָהּ, since the letters "ו" and "מ" are phonetically close. For a complete list of the forms with suffixes, see Grammar for Gemara, Chapter 7.324.

SEE: כמות

כּוּוּתִיָּהּ* ד- "כְּמוֹהוּ שְׁלִי"; כְּמוֹ

like; according to [the opinion of]

כוותיה דרב מסתבא. (ברכות מב)

It makes sense according to [the opinion of] Rav.

* The pronoun suffix —יה is added in anticipation of the following noun, so that the literal translation of our example would be according to him, [that] of Rav — which is equivalent to according to Rav. Similarly, כּוּוּתִיָּהּ דְּרַב הוּנָא (פסחים גא) means in his locality, [that] of Rav Huna (= in Rav Huna's locality). For further discussion, see Grammar for Gemara: Chapter 9.2.

SEE: תנא כוותיה ד-

דְּכּוּוּתִיָּהּ (דְּכּוּוּתִיָּהּ f.)

שְׁכֻמוֹתוֹ that which is like it; similar to it

שכן עני חופר גומא להצניע בה פרוטותיו, דכוותיה גבי משכן: שכן תופרי יריעות חופרין גומא להצניע בה מחטיהו (שבת קבב)

because a poor man digs a hole to hide his coins in it; similar to it in the [construction of the] Tabernacle: because those who sewed [the] curtains would dig a hole to hide their needles in it

כּוּז; כּוּזָא* pitcher; an earthenware vessel

אתקין רב אשי בחוצל כּוּזָא בת רביעתא. (חולין קזא ורש"י)
Rav Ashi instituted in Hutzal an earthenware vessel holding a quarter of a "log" (for washing the hands).*

* The first form is Hebrew, and the second is Aramaic.

** See the table of weights and measurements in the appendix to this volume.

כּוּיִן (כוּיִן: כּוּיִן; כּוּיִן prt.)

he directed; he concentrated; he intended

לא כּוּיִן דעתיה (ברכות לב)

he did not direct his mind (to his prayer)

SEE: כּוּיִן, the Hebrew parallel

Torah speaks with the [more] refined expression.

* Sometimes, תדדי is written as one word, SEE: תדדי

כי היכי ד

(1) כשם ש— just as
כי היכי דאיתרמי לדידך, איתרמי נמי לחברך. (ב"מ כג,ב)
Just as it happened to you, it may have also happened to your fellow man.

(2) כדי ש— in order that; so that
רמי שבועה עליה כי היכי דלודי ליה בכוליה. (ב"מ ג, רע"ב)
Impose an oath upon him so that he will admit to him about all of it.

וכי מה ענין ... אצל ...

But what connection [does (this) have] with (that)?!

"ויבא שלמה לבמה אשר בגבעון ירושלים". וכי מה ענין גבעון אצל ירושלים? (ויקרא כג, כג) (ויקרא כג, כג)
"And Sh'lomo came to the high place that [was] at Giv'on, Y'rushalayim." But what connection [does] Giv'on [have] with Y'rushalayim?!

* A similar construction — but without וכי — is found in the well-known passage in the Midrash Torah Kohanim that is quoted by Rashi and other commentaries to the Torah: What is the connection between the Sabbatical year and Mount Sinai?

כי סליק ר' ... כאשר עלה ר' ...

When R. ... went up (to Eretz Yisrael)
This expression refers to the journeys of certain amoraim, notably R. Zera, from Babylonia to Eretz Yisrael. These amoraim received teachings of the Torah authorities in Eretz Yisrael and/or transmitted to them teachings of the Babylonian authorities.

כי סליק ר' זרעא, אשכחיה לר' אמאי דתיב וקאמר ... (חולין כ"א, רע"א)
When R. Zera went up (to Eretz Yisrael), he found R. Ammi who was seated and saying ...
SEE: כי אתא רב ...

כי פליגי

In these circumstances [did] they differ ...
This formula defines the scope of a controversy that was previously quoted in the Talmud.

רב אמר: אין מדליקין מנר לנר, ושמואל אמר: מדליקין ... כי פליגי רב ושמואל מנר לנר, אבל בקינסא אסר שמואל. (שבת כ"ב, א-רע"ב)
Rav said: We must not kindle from one [Hanukka] light to another [Hanukka] light, and Sh'muel said: We may kindle [from one to another] ... In these circumstances [did] Rav and Sh'muel differ: [about kindling] from one light directly to another light, but by means of a wooden chip [even] Sh'muel prohibited.

וכי תימא

ואם תאמר ... And if you should say ...
This expression is used to introduce a response (usually to an objection) that the Talmud tentatively considers but then rejects.

ומאי שנא לענין יין נסך? וכי תימא: יין נסך דרבנן, חמץ דאורייתא; כל דתקון רבנן קעני דאורייתא תקון. (פסחים ל"ב)
But why are [glazed vessels that have contained hametz and are consequently forbidden for use on Pesah] different from [those that have contained] wine [that has been used] as a libation for idolatry [that are permitted for use]?! And if you should say: [The case of] idolatrous wine is a Rabbinic prohibition, [while] hametz is a Torah prohibition — [I would say] whatever the hakhamim have enacted, they have enacted [with the same force] as Torah law.

כי תניא ההיא

With reference to the following has that [baraita] been stated ...

The resolution of a difficulty or rejection of a proof is achieved by limiting the scope of the baraita that has been cited.

ברייתא: לא נשב תנייט במחטו התחובה לו בגדו. תלמוד: מאי לאו בערב שבת? לא! כי תניא ההיא בשבת. (שבת י"א, ב)

BARAITHA: A tailor is forbidden to go out [into a public domain] with his needle stuck into his coat.

TALMUD: Doesn't this refer to Friday (and provide support for the previous view, which advocated such a prohibition)?! No (= not necessarily)! With reference to the following has that [baraita] been stated: with reference to the Sabbath.

כיון

he directed; he intended

אם כיון לבו (ברכות י"ג, א) משנה פ"ב מ"א
if he directed his heart (to the reading of the Sh'ma)
SEE: כיון, the Aramaic parallel

כיון

directly; immediately
ואחד פותח כיון (תמיד ל"ב, משנה פ"ג מ"ו)
and one [key] opens directly

כיון ש; כיון ד

as soon as; once; now that; since
כיון דמיסתר מאינשי, גנב הוא. (בבא קמא נ"ז, ס"ט)
Since he hides himself from people, he is [categorized as] a thief.

For another example — see כמינייה
* The first form is Hebrew, and the second is Aramaic.

כיוצא בדרב אתה אומר

you may say a similar thing ...; you may apply a similar interpretation (to a second pasuk)

"צדיק כי טוב" — וכי יש צדיק טוב, ויש צדיק שאינו טוב! אלא טוב לשמים ולבריות — זהו צדיק טוב; טוב לשמים ורע לבריות — זהו צדיק שאינו טוב.

כיוצא בדרב אתה אומר: "אוי לרשע רע". וכי יש רשע רע, ויש שאינו רע! אלא רע לשמים ורע לבריות — הוא רשע רע; רע לשמים ואינו רע לבריות — זהו רשע שאינו רע. (קידושין מ"א, ע"פ ישעיהו ג"י)

"A righteous man if he is good" — Is there then a righteous man [who is] good and a righteous man who is not good?! Rather [if he is] good towards Heaven and good towards people, this is a righteous man who is good; [if he is] good towards Heaven but evil towards people — this is a righteous man who is not good.

You may apply a similar interpretation (to a second pasuk): "Woe unto a wicked man [who is] evil" — Is there then a wicked man [who is] evil and a wicked man who is not evil?! Rather [if he is] evil towards Heaven and evil towards people, he is a wicked man who is evil; [if he is] evil towards Heaven but not evil towards people, this is a wicked man who is not evil.

כיוצא בו

similar to it; similarly

לא נשכיר אדם כליו לנכרי בערב שבת ... כיוצא בו: אין משלחין איגרות ביד נכרי בערב שבת. (שבת י"ט, א)
A person may not hire out his utensils to a non-Jew on Friday Similarly, we are not to send letters through a non-Jew on Friday.

תולדותיהן כיוצא בהן או לא כיוצא בהן? (בבא קמא ב"א)
Are their subcategories [halakhically] similar to them or not similar to them?

כיסופא

בושה; embarrassment
ואתיליד ביה מומא, ומחמת כיסופא אזל וערק לעלמא ויבמות קטו, א)

and he was afflicted with a blemish, and on account of shame he went and ran far away

SEE: כסף, איקסיף

כיצד

how? in what manner? in what respect?

מאות לולב — כיצד? (סוכה מ"ב, ב) משנה פ"ד מ"ד
How [was] the commandment of lulav [carried out]?
* See Rambam's Commentary on Mishna: ברכות פ"ז מ"א

הא כיצד? SEE: כיצד

כיתנא

פשתן
הנה קא שדי כיתנא בפורימ (מגילה ה"ב)
he was sowing flax on Purim

כל אימת ד

whenever; as long as — כל שעה ש—
כל אימת דבעי, מימליד!! (תמורה כ"ה, ס"א)
Whenever he desires, may he retract?!

כל היכא ד

in all cases where; wherever; whenever
כל היכא דאיכא למידרש דרשינו. (פסחים כ"ד, רע"ב)
Wherever it is [possible] to make an interpretation, we interpret.

כל דכן

SEE: כל שכן

כל כמה ד

(1) כל זמן ש— as long as
כל כמה דלא נתייאשו הבעלים, ברשותיה דמריה קאי. (בבא קמא ק"א, רע"א)
As long as the owner has not given up hope, [the stolen article] remains in the (legal) possession of its owner.

כל כמה ש

(2) כל כמה ש— as much as; the more (that)
עייילי יומא — כל כמה דמקדמין ליה, צדיף (פסחים קה"ב)
[as for] bringing in the [Sabbath] day — the earlier we do it (lit. "the more we do it earlier"), the better

SEE: כמה ד

כל כמיניה

הכל ממנו?
"Is everything from him?!" Does he have such power?! Is his claim accepted?!

"עדות שקר העדתי". כל כמיניה? כיון שהגיד, שוב אינו חוזר ומגיד! (מכות ג, א)
[A witness said:] "I gave false testimony." Is his claim accepted?! Once a witness has testified, he cannot retract and testify again [about the same event].

* The prefix כ-, which is used apparently for emphasis, is not translated into English.

SEE: לא כל כמיניה

כל עיקר

whatsoever; at all
טוב מזה ומזה שאינו נודר כל עיקר. (נדרים ט, ס"א וש"ס)
Better than [both] this (= a person who vows and violates his vow) and that (= one who vows and fulfills his vow) is one who does not vow at all.

כל שהוא; כל דהו

whatever it is; the slightest quantity
ר' שמעון אומר: כל שהוא — למכות. (מכות י"ז, א וש"ס)
R. Shim'on says: [If one eats] the slightest quantity [of a forbidden food], [he is subject] to lashes.

"וכחש בעמיתו" — כל דהו. (שבועות ל"ב, א) ע"פ ויקרא ה"כא
"and he deals falsely with his fellow-man" — [even if he denies a deposit of] the slightest quantity (he is subject to a penalty).

* The first form is Hebrew, and the second is Aramaic.

the specific items alone — unless it is expanded by means of an analogy to another passage according to one of the rules of interpretation through analogy: גזרה שנה, קל וחומר, בנן אב. When the Torah employs a combination of general and specific terms, the application of the halakha is determined exclusively by the sequence of the terms according to the rules of interpretation that apply to such a series. Interpretation through analogy is excluded. For example, in this entry *כלל*, a general term is followed by a specific term (or terms). In such a series, the halakha applies to the specific item(s) alone, since the specific terms are regarded as explaining the general term.

"אדם כי יקריב מכם קרבן לה' מן הבקרים" — כלל, "מן הבקר ומן הצאן" — פרט, אין בכלל אלא מה שבפרט. (בריתא דר' ישמעאל: בשלש עשרה המדות ע"פ ויקרא אב.)
 "(When one of you will bring an offering to the Lord from the beast" — the Torah has generalized; "from the oxen or from the sheep" — it has specified; the general class includes only the specific items.

SEE: כלל, פרט וכלל, מדות, גזרה שנה, קל וחומר, בנן אב.

כלל ופרט וכלל אי אתה דן אלא כעין הפרט

[If] a general class [is written] and [then] a specific item (or items) and [then] a general class — you may infer only [items that are] similar to the specific item(s).*

This statement is one of the rules of Biblical interpretation of R. Yishmael, used to explain halakhic passages. When a general term is followed by a specific term (or terms) that is in turn followed by a second general term, the halakha neither includes the whole general class (since a specific term has been stated) nor is it restricted to the specific item(s) (since general terms have been stated), but it applies to all items that are similar to the specific term(s) stated in the Biblical text.

"על כל דבר פשע" — כלל, "על שור, על חמור, על שן ועל שלמה" — פרט, "על כל אבידה" — חזר וכלל. כלל ופרט וכלל — אי אתה דן אלא כעין הפרט: מה הפרט מפורש דבר המטלטל וגופו ממוין, אף כל דבר המטלטל וגופו ממוין. יצאו פרקעות שאינן מטלטלין, יצאו שטרות שאף על פי שמטלטלין אין גופן ממוין. (ב"ק סב, סע"ב ע"פ שמות כב:ח.)

[The penalty of double payment, imposed for stealing and embezzling, applies] "with regard to every matter of trespass" — the Torah has generalized; "with regard to an ox, a donkey, a sheep, [or] a garment" — it has specified; "with regard to all missing objects" — it has generalized again. [If] a general class [is written] and [then] specific items and [then] a general class — you

brother (בבא מציעא כז,א ע"פ דברים כב:א);

(b) a noun that denotes a general class, such as: (בריתא דר' ישמעאל: ע"פ ויקרא אב:ב) הבהמה, the animal;

(c) a verb that has a general meaning, such as making, e.g., לא תעשה, let it not be made (מנחות נה, רע"ב ע"פ ויקרא ב:יא).

On the other hand, a פרט is indicated by:

(a) a specific object, such as: שמלה, a garment (בבא מציעא כז, רע"א: משנה כ"ב מ"ה ע"פ דברים כב:ג);

(b) a verb denoting a specific action, such as: (מנחות נה, רע"ב ע"פ ויקרא ו:י) לא תאפה, let it not be baked.

(8) sum; total

שתי כיתי עדים שאחת אומרת: ואחת אומרת: מנה, שיש בכלל מאתיים — מנה (סנהדרין לא, רע"א)
 two sets of witnesses one of which says: [the debt is] two hundred (zuz), while the other says: a "maneh" (= one hundred zuz), so that within the sum of two hundred there is one hundred (In other words, the testimony of both sets of witnesses indicates that at least one hundred zuz is owed.)

(4) community

אמר שמואל: לעולם אל יוציא אדם את עצמו מן הכלל. (ברכות מט, סע"ב)

Sh'muel said: A person should never exclude himself from the community.

* The first form is Hebrew, and the second is Aramaic.

SEE: כלל ופרט, פרט וכלל, כלל ופרט וכלל, מדות, חזקת מקללו

כלל^{adv.} absolutely; at all

This word is often used at the conclusion of a negative clause.

לא היו מתעניני כלל (תענית טו,ב: משנה פ"ב מ"ו)
 they would not fast at all

Sometimes, it is written twice before the negative for emphasis, thus forming the expression: לא כלל כלל, not at all.

ואימא ... מוקפין כלל כלל לא! (מגילה ב,ב)
 But say [that the dwellers in] walled cities [do] not [read] at all!

SEE: מקלל

SEE: מקללא

כלל ופרט אין בכלל אלא מה שבפרט

[If] a general class [is written] and [then] a specific item (or items) — the general class includes only the specific item(s).

This statement is one of the rules of Biblical interpretation of R. Yishmael, used to explain halakhic passages. When the Torah expresses itself in general terms, the halakha is applied to everything included within those terms. When only specific terms are used, the halakha applies to

כלל^(imp. לך + כלל =) * כלל

Turn away [from ... and] go [to ...]

כלל מדברותיך אצל נגעים ואהלות! (חגיגה יד,א וש"נ ע"י רש"י שם ובסנהדרין סז, סע"ב)

Turn away from your [aggadic] discourses [and] go to [the laws of] skin diseases and tent coverings (= the profound and complex halakhoth of ritual purity).

* This vocalization and the explanation are based upon Rashi's commentary on the above example and elsewhere. However, some read the word כלל, a contraction of לך+כלל, go you, in keeping with Rashi's comment on שבת קמה,ב.

כלל לדרך זו

turn to this [different] approach ...

This expression occurs in Midrash Halakha in the following context: After a tanna has reached a halakhic conclusion on the basis of an analogy between two cases, this expression introduces an alternative conclusion derived from a different analogy.

"בסוכות תשבו שבועת ימים" ... נאמר כאן "ימים", ונאמר בלולב "ימים". מה להלן "ימים" — ולא לילות, אף כאן "ימים" — ולא לילות. או כלל לדרך זו: נאמר כאן "ימים" ונאמר במילואים "ימים". מה להלן "ימים" — ואפילו לילות, אף כאן "ימים" — ואפילו לילות. (סוכה מג, סע"א ע"פ ויקרא כג:ב)
 "You shall dwell in sukkoth seven days." ... Here it is written "days," and with regard to lulav it is written "days." Just as there (it means) "days" — without nights, here too [it means] "days" — without nights. Or turn to this [different] approach: Here it is written "days," and with regard to the installation [of the kohanim] it is written "days." Just as there [it means] "days" — including nights, here too [it means] "days" — including nights.

כלל^(pl. כללות); כלל^(pl. כללי) *

(1) a general principle; a general rule

זה הכלל: כל העושה מלאכה ומלאכתו מתקיימת, בשבת — חייב. (שבת קב, רע"ב: משנה פ"ב מ"א)
 This is the general principle: Anyone who performs a [forbidden] labor on the Sabbath and [the product of] his labor endures is guilty [of Sabbath desecration].

וכלל הוא דכל מצות עשה שהזמן גרמה נשים פטורות!! (עירובין כז, רע"א)

Is it a general rule that women are exempt from every mitzva that is affected by time?!

(2) a general class; a general category;

the general (as opposed to the specific, פרט)
 This term is used frequently in the Midrashic and Talmudic interpretation of halakhic portions of the Torah — especially in several of the rules of interpretation of R. Yishmael. A כלל, according to this system, is indicated in the Torah by:

(a) כלל, as in אבדת אביד, to every lost object of your

כל שכן; כל דכן *

all the more so; certainly!

כלאי זרעים אסורים מלזרוע ומלשעור, ומוותרין באכילה — וכל שכן בהנאה. (משנה כלאים פ"ה מ"א)

It is forbidden to sow diverse kinds of seeds together or to allow [them] to grow, but it is permitted to eat [the product] — and certainly to derive benefit [therefrom].

* The first form is Hebrew, and the second is Aramaic.

SEE: לא כל שכן

כלה; כלתא *

bride (1) אשה הנשאת

כלה נאה (כתובות יז,א)
 a beautiful and pious bride

(2) אשת בנו/בנה daughter-in-law

מעשה וילדה כלתו של שמאי הזקן ... (סוכה כח,א: משנה ב:ח)
 Once it happened that the daughter-in-law of Shammai the Elder gave birth ...

(3) כנוס של תלמידי חכמים ואחרים בישיבות בבל the kalla

This term refers to the assembly of scholars, students, and others that was convened in Babylonian yeshivah during the months of Adar and Elul to study a particular tractate and/or the laws of the impending festivals.

רב נחמן בר יצחק ריש כלל הוה. (בבא בתרא כב,א)
 Rav Nahman b. Yitzhak was head of the kalla.

* The first form is Hebrew, and the second is Aramaic.

כלום

(1) anything

In this sense, the word is used after negative expressions.

לא עשה ולא כלום (עירובין ס, סע"א: משנה פ"ה מ"ז)
 he has not done anything

פוסק, ואין בקד כלום (ברכות יד,א)
 he may interrupt [his recital of Hallel or his reading of the scroll of Esther], and there is not anything in this (i.e., there is no objection whatsoever)

(2) Is there ...?!

In this sense, the word introduces a rhetorical question whose effect is expressed in English by a change in word order and by the intonation of the speaker's voice.

כלום יש אדם שחולק בדבר זה? (ברכות כ, סע"ב)

Is there any person who disputes this matter?!

SEE: אטו, מיד, וי: כי

כלומר (= קאנו לומר)

as if to say; this means; in other words

לא שמעי לי כלומר לא סבירא לי

כפתיה ואודי. (בבא מציעא כד, רע"א)
He (= an officer of the court) bound him (= the alleged thief), and he confessed.

* The first form is Hebrew, and the second is Aramaic.

he plowed **כרב** (כרב: כריב. פרת.) **חורש**
מכדי מכרב* כרבי ברישא, ליתני חורש וחדר ליתני חורש!
(שבת עג, רע"ב ורש"י שם)

Since [people] surely plow first (before sowing), let [the tanna] state "plowing" and then let him state "sowing" (in the list of labors forbidden on the Sabbath!)

* The infinitive מכרב, which adds emphasis to the present tense כרבי, has been expressed by the adverb surely.

כרוד ותני **כרוד** ושהנה! **כרוד** ותני
A resolution of a difficulty within a baraita or a mishna text: Rearrange the text so that the two statements will be combined into one.

משנה: על הזקן ועל הזעזוע, ועל הרעמים, ועל הברקים ...
אומר: "כרוד ... שכוה וגבורתו מלא עולם." על ההרים, ועל הגבעות, ועל הנמים ... אומר: "כרוד ... עושה מעשה בראשית" (ברכות נד, רע"א: משנה פ"ט מ"א)

תלמוד: "על ההרים ... אטו כל הני דאמר עד השתא לאו
"מעשה בראשית" ניהו? אומר אבני: כרוד ותני! (שם נט, סע"א ורש"י שם)

MISHNA: On [witnessing] shooting stars, earthquakes, thunder, and lightning ... one should say: "Blessed Be He ... Whose strength and might fill the world." On [seeing] mountains, hills, and seas ... one should say: "Blessed Be He ... Who fashions the work of creation."

TALMUD: "On mountains ..." Are not all of these [phenomena] that we have stated up to now [part of] "the work of creation"? (Why don't we recite: "Who fashions the work of creation" on those as well?)
Abbayé said: Combine [the two clauses] and teach [them as one clause, indicating that one must recite both b'rakhoth on each of the phenomena listed]!

* But this interpretation of Abbayé and its halakhic ramifications have been rejected by Rava and, ultimately, by the codifiers.

כרח - (with suffixes)
SEE: כרח-
* In post-Talmudic Hebrew, כרח, necessity, is sometimes used without a suffix.

כרד (כרד: כריד. פרת.)
(1) **כרד**; **כרד**; **כרד**

he wrapped; he embraced; he combined
רבה בר רב הונא הוה כרד סודרא אכרעיה ונפיק. (יומא עה,ב)
Rabba b. Rav Huna would wrap a scarf around his foot and go out (on Yom Kippur).

(2) **אכל**
he ate

כרד ריפתא (תענית כ, סע"ב ועוד)
he ate bread (which was usually combined with salt and herbs)*

* Compare כרד at the Seder (פסחים קטו,א) and כרד, a sandwich, in Modern Hebrew.

like you **כמותך**
like him/it (m.) **כמותו**
like her/it (f.) **כמותה**
like them **כמותן**

שלוהו של אדם כמותו. (קדושין מב,א)
[The act of] the agent of a person is like [that of the person] himself.

SEE: כמות, the Aramaic parallel.

כמין-
from **מן**
This Aramaic from is always used with suffixes, as follows:

from you **כמינך**
from him **כמיניה**
from her **כמיניה**

* The -כ prefix apparently has an emphatic force, but it is not translated into English.

SEE: כל כמיניה, לאו כל כמיניה

כנישתא
כנישת; בית כנישת **א** **gathering; a synagogue**

* The verbal root כנש appears in the Talmud just a few times in the sense of gathering (e.g., סנהדרין ז,א, or sweeping (e.g., פסחים מה,ב, SEE: כי כנישתא

כסיף (כסר) pass. prt.
ashamed; shameful **בוש**
כסיף לה מילתא. (קידושין מז, סע"א)

The matter is shameful to her.
SEE: איכסיף

כסר (כסר: פלג; מכסר. פרת.)
he shamed; he embarrassed **ביש**
SEE: כיסופא

כעין
like (the appearance of or the size of); similar to; in the same manner as

ומשמאין בכל שהוא אפילו כעין התרדל ובפחות מכו. (נדה מ, רע"א: משנה פ"ה מ"ב)

And they impart ritual uncleanness whatever [their] quantity, even if [they are] like [the size of] a mustard seed or less than that.

אנא "כעין חדתא" קאמינא. (פסחים לב,ב)
I mean "like new" (in appearance).

SEE: עין

כף (כו: כיי. פרת, למיכ. inf.) **כפא** (כפי: כפי. פרת.)
he bent; he forced; he exerted pressure **כפה**

אמרה: מאיס עלי — לא קייפנין לה. (כתובות סג,ב)
[If] she said: He is repulsive to me, we do not exert pressure upon her (to preserve her marriage).

כפת (כפת: כופת. פרת, act. prt. כפות. pass. prt.)

כפת* (כפת: כפית. פרת, act. prt. כפית. pass. prt.)

he tied; he bound; he pressured

difficulty, a solution is proposed changing the text so that the elements are transposed.

ברייתא: אין לי אלא כנישתו ואין שריו עמד
בחדר. נכרי שקיבשתו ושריו עמד בחדר — מניין? תלמוד לומר:
"לא יקצא".

תלמוד: כלפי לייא? (פסחים ה,ב ורש"י ור"ח שם)
BARAITHA: I only [know that your hametz may not be kept] with a non-Jew whom you have not subjugated and who does not live with you in the [same] courtyard, [but] from where do I [know that your hametz may not be kept] with a non-Jew whom you have subjugated and who does live with you in the [same] courtyard? ...

TALMUD: Just the reverse! (It is more logical to be responsible for hametz kept with a non-Jew who has been subjugated and lives with you than the reverse!)

* According to R. Hananel and R. Nathan of Rome in his Arukh, the expression is a variation of אלניא, "towards the rump, (= the hindquarters of an animal)," i.e., just the reverse. Others have suggested that the second word of the expression means where and is pronounced לניא. Accordingly, the expression would mean: Towards where (does that distinction lead)?

SEE: איפקא מסתברא

כמאן אזלא הא (כמאן אזלא הא)

כמה ד-
(1) כל מה ש- as/so much as; the more that

כמה דאפשר לשנוי — משנינו. (שבת קכח, סע"ב ור"ח)

As much as it is possible to alter [the way the forbidden labor is usually done] we alter [it].

(2) כל זמן ש- as/so long as

כמה דלא שחטה, לא עבריה ללא. (חולין קמא,א)
So long as he has not slaughtered it (= the mother bird), he has not transgressed a negative commandment.

* This entry is Aramaic, but the next is Hebrew.

SEE: כל כמה ד-

כמה ש-

(1) as

כמה שנאמר (סוטה מב,א: משנה פ"ח מ"א)
as it was stated (in Scripture)

(2) as much as

כמה שהזיק משלם (בבא קמא טו,ב)

he must pay as much as he damaged

כמות

like; as

מצא פירות בכלי או כלי כמות שהוא (בבא מציעא כד, סע"ב: משנה פ"ב מ"ב)

[if] one found fruit in a vessel or a vessel as it is (= empty)

This word is often used with personal-pronoun suffixes:

like me **כמותי**

may infer only [items that are] similar to the specific items. Just as the specific items, explicitly stated, are things that are movable and of intrinsic value, so too everything that is movable and of intrinsic value [is included]. Real estate has [thus] been excluded, since it is not movable ..., documents have been excluded, since they have no (significant) intrinsic value.

* לעין הפרט also applies to items also applies to the specific item, but these must resemble the specific item(s) stated more closely than in the reverse order of that required by reason or by evidence from other sources. In response to this

כללו של דבר; כללית דמילתא*

The rule of the matter [is] ...

This expression formulates the general principle that was operating in the specific cases previously presented.

שחרית, פתח ב"יוצר אור" וסיים ב"מעריב ערב" — לא יצא;
פתח ב"מעריב ערב" וסיים ב"יוצר אור" — יצא ... כללו של דבר: הכל הולך אחר החתום. (ברכות יב,א)

In the morning, [if] one commenced [the b'rakha] with [the intention to say] "Who creates light" and concluded with "Who brings forth the evening," he has not fulfilled his obligation; [if] he commenced with [the intention to say] "Who brings forth the evening" and concluded with "Who creates light," he has fulfilled his obligation The rule of the matter [is]: everything depends upon the conclusion.

* The first expression is Hebrew, and the second is Aramaic.

** The text of the b'rakha before שמע קריאת in the morning service commences with יוצר אור, Who creates light, and concludes with יוצר המאורות, Who creates the lights; in the evening service it commences with מעריב ערב, Who brings forth the evening, and concludes with מעריב ערב, Who brings forth the evening.

כללי ופרטי **כללים ופרטים**

[the rules of Biblical interpretation involving] general categories and specifics [as formulated in R. Yishmael's system]

For an example — see סוטה טז,א.

כלל ופרט ... כלל ופרט וכלל ... פרט וכלל ... ריבויי ומיעוטי

כלפי (= כ+ל+פ) **כלפני**; מול; לעומת

facing; towards; opposite; against

כהנים—פניהם כלפי העם ואחוריהם כלפי שכינה. (סוטה מא,א)
Kohanim [have] their faces towards the people and their backs towards the Sh'khina (= the Divine Presence).

כלפי לייא **להקף** *

Just the reverse!
This expression is used to point out the difficulty that elements stated in a text are formulated in the reverse order of that required by reason or by evidence from other sources. In response to this



כר; כר

a (fortified) city
כרין המוקפין חומה מימות יהושע בן נון (מגילה ב,א: משנה פ"א מ"א)
cities which have been surrounded by a wall from the days of Y'hoshua b. Nun
seaports (שבת כ"א,א)
* The first form is Hebrew, and the second is Aramaic.

כר



(1) a bundle
הפקידו לו בכר אחד (בבא מציעא ל"א)
they entrusted to him [coins to watch] in one bundle
(2) a rolling (of a Torah scroll)
ולא יקראו בו שלשה בני אדם בכר אחד (בבא מציעא כ"ט,ב) and [if a Torah scroll has been found and is being kept for its owner] three people should not read from it at one rolling
* In Modern Hebrew, this noun also means a volume (of a book).



כרע; רגל
leg; foot
קאי אחד כרעא (ברכות ז,א)
standing on one foot

כרת/הכרת (כרתות/כריתות pl.)

extermination (as a Divine punishment)
מחמישים עד ששים שנה — זו היא מיתת כרת. (מ"ק כ"א,א)
[Dying] from [the age of] fifty until [the age of] sixty years — this is death by [Divine] extermination.
* **כרת** is probably an abbreviated form of the less frequent infinitive **כרע** (as in מ"ב פ"א), which is a technical term for the punishment appears in the Mishna that are subject to this punishment is discussed by Biblical and Talmudic commentators in the following sources:
תוספות ד"ה "אשת אח" ליבמות ב,א; רמב"ם הל' תשובה פ"ה ה"א; ורמב"ן לויקרא יח:ט.



כשורא קורה
a (wooden) beam
גברא הוא דלא טבע, כשורא טבע. (שבת ק"ב,ב)
It is man who does not sink (in the Dead Sea); a beam does sink.

כשם ש-

just as
חייב אדם לברך על הרעה, כשם שהוא מברך על הטובה. (ברכות נד,א: משנה פ"ט מ"ה)
A person is bound to recite a b'rakha upon evil, just as he must recite a b'rakha upon good.



כשר

fit; valid; proper
ניקב וסתמו — אם מעבב את התקיעה, פסול; ואם לאו, כשר. (ראש השנה כז, רע"ב: משנה פ"ג מ"ו)
[If] there was a hole [in the shofar] and he sealed it — if it interferes with the blowing, [the shofar] is unfit; but if not, it is fit.
* **Kosher** (or **kasher**) has entered the English language —

primarily with regard to food.
SEE: איתקשר, אקשר, פסול

כשתמצא/כשתימצא לומר (כש)תמצא לומר

כת (כיתות pl., כיתי abs. pl.)
group; set (of two or more witnesses)
שתי כיתי עדים (סנהדרין כג, ויעוד)
two sets of witnesses

כתוב* (כתובין pl.)
a pasuk; Scripture
See example in the next entry.
* This Hebrew noun is derived from the passive participle of כתב, meaning *written*.
שני כתובין הבאין כאחד אין מלמדין SEE:

כתוב אחד אומר ... וכתוב אחד אומר ...
One pasuk states ..., while another pasuk states
This formula presents an apparent contradiction between two p'sukim.

כתוב אחד אומר: "שבתון זכרון תרועה", וכתוב אחד אומר: "יום תרועה יהיה לכם". (ראש השנה כ"ב, ע"ב ויקרא כג,כד ובמדבר כ"ט,א)
One pasuk states (regarding Rosh HaShana): "a solemn rest, a mention of blowing," (implying that the blowing of the shofar is merely mentioned — but not performed), whereas another pasuk states: "a day of blowing for you."
SEE: כתיב ... וכתוב ...

כתותי inf. (כתת פעל) **crush; pulverize**
כתותי מכתת שיעוריה* (סוכה לה,א ועוד)
its (minimum) required quantity is indeed being pulverized
* The infinitive **כתותי**, which adds emphasis to the present tense **מכתת**, has been expressed by *indeed* in the English translation.

כתיב* (כתב) pass. prt. **[it is] written**
This Aramaic word is generally used to introduce a Biblical quotation in the Talmud, just as the Hebrew **נאמר** is used within a mishna or baraita.
* In post-Talmudic writings, **כתיב** is often used as a technical term for the spelling of a Biblical word — as opposed to the קרי, the masoretic pronunciation. For an illustration of this distinction, see ... וקרינו ... below.

דכתיב

שכתוב **for it is written; as it written**
טעה ולא התפלל ערבית, מתפלל שחרית שתים — משום דחד יומא הוא, דכתיב: "ויהי ערב ויהי בקר יום אחד" ... (ברכות כ, סע"א ע"פ בראשית א:ה)
[if] one erred and did not recite the night Amida, he may recite the morning Amida twice — since it is one day, as it is written: "And it was evening and it was morning [of] one day" ...

דכתיב בתורה

and it is written after it
וכתוב אחריו
After one pasuk has been quoted (usually introduced by either שנתאמר or דכתיב), this expression introduces another pasuk that appears later on in the same Biblical text. The juxtaposition of the two p'sukim teaches an aggadic lesson.

אמר ר' יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא אתה מוצא ענוותנותו ... כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדני האדנים ..." וכתוב בתורה: "עושה משפט יתום ואלמנה". (מגילה לא,א ע"פ דברים י"ז:יח)
R. Yohanan said: Wherever you find [in Scripture] the power of the Holy One Blessed Be He, you [also] find His humility It is written in the Torah: "For the Lord your God is the God of gods and the Lord of lords," and it is written after it: "He carries out justice for the orphan and the widow."
SEE: ואומר

כתיב ... וכתוב ...

It is written ..., while it is [also] written ...
This formula presents a contradiction between two p'sukim or between two elements in the same pasuk.

כתיב: "לה' הארץ ומלאכה", וכתוב: "השמים שמים לה' והארץ נתן לבני אדם". (ברכות לה, סע"א ע"פ תהלים כד:א וקטנ:טז)
It is written: "The earth and its fullness are God's," while it is [also] written: "The heavens are the heavens of God, but the earth He has given to man."
ר' יהושע בן לוי רמי: כתיב: "בעתה" וכתוב: "אחישנח". (סנהדרין צ"א, ע"פ ישעיהו ס"ב:ב ורש"י שם)
R. Y'hoshua raises a problem: It is written [that the Redemption will take place] "in its own time," and it is written: "I (= God) will hasten it."
SEE: כתוב אחד אומר ... וכתוב אחד אומר ...

כתיב ... וקרינו ...

It is written ..., and we read
This formula presents a word — first, as spelled in the Biblical text, and secondly, as pronounced according to the traditional (Masoretic) reading.
כתיב: כי יתן וקרינו: "כי יתן"! (בבא מציעא כ"ב, רע"ב ע"פ ויקרא י"א:לח)
is written (which would ordinarily be pronounced meaning "if he puts"), and we read (as if it had a י, meaning "if it be put," a passive form).

כתנאי

SEE: כתנאי

because [in his action] he relied upon [the ruling of] the court.

TALMUD: [The tanna] has formulated [this mishna in the sequence]: Not [only] this, [but] even that. (In case 1, his reliance upon the judges is most obvious, since he and they violated the commandment at the same time, whereas in case 3 the judges themselves did not violate the commandment at all, hence his linkage to the judges is least obvious.)

SEE: זו ואין צריך לומר זו

לא יהא אלא

Let him be [regarded] merely [as] ...!

(= Grant him at least the status of ...!)

לא יהא אלא פועל (בבא מציעא יב, רע"ב)

Let him be [regarded] merely [as] a worker!

לא כי

Not so!

זה אומר: שורף האיק, וזה אומר: לא כי אלא בקלע לקה! (בבא קמא לה, סע"ב: משנה פ"ג מ"א)

One party says: Your ox damaged [mine], and the other says: Not so! Rather it was wounded [by falling] on a rock!

* This usage is sometimes found in Biblical Hebrew, e.g.: לא כי בני החי ובגד הקטן! (מלכים א ג' כב ותרגום יונתן שם) Not so! My son is the live one, whereas your son is the dead one! The fact that there is no dagesh in the כ indicates that לא כי should be read as one expression.

לא כל הימנו

"not everything is from him"; he does not have the legal power; his claim is not believed (in court)

המקור כליו וספריו ביד אחר ... לא כל הימנו. (בבא קמא קיד, ב: משנה פ"י מ"ג)

[If] one [claims that he] recognizes his own tools or books in the possession of another ... his claim is not believed.

SEE: the Aramaic equivalent, לאו כל מיניה

לא כל שכן

is it not all the more so?!

shouldn't ... certainly ...?!

This expression is often used as a conclusion to a argument.

מפני לומדיה עומדים — מפני לא כל שכן? (קידושין לג, ב) [Since we must] stand up before those who study it (= the Torah) — shouldn't [we] certainly [stand up] before it (= the Torah)?!

SEE: כל שכן, קל וחומר

לא מיבעי (לא מיבעיא)

it is not necessary [to state] (1) לא צריך

For an example — see לא מיבעיא קאמר

(2) צריך שלא

it is necessary that ... not; one must not

from his teachers to enable him to reach a decision.*

בעו מיניה: ... "ברוך שהחיינו וקיימנו והגיענו לזמן הזה — כהן מקדש או אבי הבן מקדש? ... לא הנה בידיה. (פסחים קכ"א, ב) They asked him: ... [As for the b'rakha at the redemption of the first-born:] "Blessed be ... Who has kept us alive and sustained us and brought us to this occasion" — should the kohen recite the b'rakha, or should the father of the son recite the b'rakha? ... He did not possess [a tradition].

* According to R. Ovadia of Bertinoro in his commentary on אין בדינו פ"ד מט"ו, the Hebrew expression אין בדינו has a similar meaning (Rabbi Joseph J. Gold ז"ל).

SEE: ודילמא לא היא, ולא היא

לא היא

לא היו דברים מעולם

"Things never were!" It never happened!

This declaration is made by a defendant in denial of a claim put forward by the plaintiff.

אמר ליה: שלש פרות מסרתי לך ונתנו כולן בקשיעה, ואמר ליה איהו: חדא — לא היו דברים מעולם! (בבא מציעא ה"א, א)

He (= the plaintiff) said to him: I delivered three cows to you and they all died out of neglect, and he (= the defendant) said to him: [As for] one [of them], it never happened (= the cow was never given to me in the first place) ...!

לא הרי ... כהרי ...

[The law] applicable to ... is not applicable to

For an example — see בבא קמא ב, רע"א: משנה פ"א מ"א

* The literal meaning of הרי in this context is uncertain. In the Talmud has equated this expression with לא הרי ... כהרי ... See that entry.

לא זו אף זו

Some texts list cases in a climactic sequence — starting from the most obvious case and progressing until the climax, which is the least obvious and hence the most novel case.

משנה: הורו בית דין לעבור על אחת מקל המצוות האמורות בתורה, והלך היחיד ועשה שוגג על פיהם — בין (1) שעשו ועשה עמקו, בין (2) שעשו ועשה אחריהו, בין (3) שלא עשו ועשה — פטור, מפני שתלה בבית דין. (הוריות ב"א, משנה פ"א מ"א)

תלמוד: לא זו, אף זו קתני. (שם ב, סע"א ושי"נ)

MISHNA: [If] the court ruled [erroneously that one may] violate one of the [negative] commandments that are stated in the Torah, and [an individual] acted [in error, in violation of the commandment] in accordance with their [erroneous] ruling — whether (1) [the judges themselves] acted [in violation of the commandment], and he acted with them, or (2) they acted, and he acted after them, or (3) they did not act, and he [alone] acted [in violation of the commandment] — he is exempt [from a sin offering],

They have permitted washing only his face, his hands, and his feet [on the Sabbath].

SEE: אלא

he has not said anything; לא אמר כלום his statement has no legal validity

This expression is often contrasted to דבריו קיימין his words are valid.

אמר להו אהד: אני ראיתי אביכם שהסמין מעות בשדה ... ואמר של פלוני הו ... — בבית, לא אמר כלום, בשדה, דבריו קיימין. (סנהדרין ל"א, ורש"י שם)

[If] a man said to them (= the heirs): I saw your father hiding money in a strongbox ..., and he said: It belongs to So-and-So ... — [if the hiding place is] in the house, his statement has no legal validity (without a second witness); in a field, his words are valid (since he could have taken them secretly, were he dishonest).

לא אמרו אלא ... אבל ...

לא אמרנו אלא ... אבל ...

we have not said ... except for ..., but ...; we have applied [the statement of the amora] only to ..., but ...

This formula is used to limit the scope of an amora's statement.

אמר ר' חלבון אמר רב הונא: הוצא מבית הכנסת אל יפסיע פסיעה גסה. אמר אבין: לא אמרו אלא למיפסע — אבל למיעל, מצוה למרהט ... (ברכות ו"ב, א)

R. Helbo said, quoting Rav Huna: One who leaves the synagogue must not stride with hasty steps. Abbaye said: We have applied [Rav Huna's statement] only to going away [from the synagogue] — but [as for] going to [the synagogue], it is a mitzva to run ...

SEE: לית לן בה, which is often used at the conclusion of this formula.

לא הנה בידיה

"It was not in his hand." He did not possess [a tradition].

The hakham was not prepared to answer the question that was posed to him, since he had not received sufficient instruction about such an issue

NOTE: Third-person masculine forms of Aramaic verbs in the imperfect (= "the future") often have a ל prefix. Sometimes, however, the ל prefix represents the first person plural. For example, ליגמר may mean either let him derive or let us derive. Since these common forms are apt to confuse the learner, many of them have been presented as separate entries at ל — even when the main verbal entry (third person, masculine singular of the past tense, e.g., נגמר) appears at its appropriate place. In some of these ל entries, explanations and examples are omitted, and the learner is referred to the main verbal entries for such data. For more information about the conjugation of the Aramaic verb, see Grammar for Gemara: Chapter 3.

to; for

(1) אלו; בשביל

As in Biblical Hebrew and Biblical Aramaic, this prefix is used in the Talmud to indicate the indirect object of a verb.

זיל, שקול לנפשך! (ב"מ כד, סע"ב) Go, take for yourself!

(2) את

In Aramaic — but rarely in Hebrew — this prefix is frequently used as an indicator of a direct object, which is not translated into English.*

Honor your wives! (ב"מ נט, סע"א)

כפר נא לעונות (יומא לה, סע"ב: משנה פ"ג מ"ח) forgive, please, the sins

Personal-pronoun suffixes are attached to ל- when used in either of the above senses. Here are the most common combinations:**

ל-ה; לו; אותה to/for him; him/it
ל-ה; לה; אותה to/for her; her/it
ל-ה; להם; אותם to/for them (m.); them

אמר ליה רב אחא בר רבא דרבא אשי ... הני תמרי דזיקא — היכי אכלינו להו? (בבא מציעא כ"ב, ב)

Rav Aha the son of Rava said (to him) to Rav Ashi ... [as for] these wind-blown dates — how are we allowed to eat them (without their owners' permission)?***

* This usage is occasionally found in Biblical Hebrew, e.g.: ויזאב ואבישי אחיו הרגו לאבנר (שמואל ב ג').

For further discussion of the direct-object indicator, see Grammar for Gemara: Chapter 9.1.

** For a complete list of the forms, see Grammar for Gemara: Chapter 7.321.

*** In this Talmudic quotation, the word ליה, to him, is an indirect object that anticipates Rav Ashi. It need not be translated into English, therefore we have presented its translation within parentheses. For a discussion of the anticipatory pronoun, see Grammar for Gemara: Chapter 9.2.

לא ... אלא ...

not ... but ...; not ... except ...; only

This formula may be rendered into English affirmatively as only (like the French ne ... que ...).

לא התירו לרחוץ אלא פניו, ידיו, ורגליו. (שבת מ"א, א)

האי לישנא בישא ... לקבולי לא מביעי (נדה טא,א)
[as for] slander ... one must not accept (= believe it)
SEE: מביעי

לא מביעין ... אלא/אבל ...

לא צריכה ... אלא/אבל ...

It is not necessary (to mention the obvious case) ..., but (even in the more problematic case, the same principle applies). Not only ..., but ...

For an example — see the next entry.

SEE: לא זו אף זו

לא מביעין קאמר "אינו צריך" הוא אומר.

He states [a case of] "not only" ... [but ...]. The Talmud contends that the author of this halakha has formulated the text according to the construction, stating only the climax for emphasis. Then it proceeds to spell out the particulars.

משנה: אין מפטירין אחר הפסח אפיקומן.
תלמוד: "לא מביעין קאמר: לא מביעין אחר מצה — דלא נפיש טעמיה, אבל לאחר הפסח דנפיש טעמיה ולא מצי עבדיה ... (פסחים קט, סע"ב)

MISHNA: One may not conclude by eating dessert after [eating] the Pesah offering.

TALMUD: [The tanna] states [a case of] "not only [... but ...]": Not only after [eating] matza, the taste of which is not considerable, but [even] after [eating] the Pesah offering, the taste of which is considerable and cannot [easily] be removed ... [is it forbidden to eat].

לא מסרד* הכתוב אלא לחכמים

The Torah (by not specifying the particulars of this halakha) has sent you only to the ḥakhamim (for the proper application of the halakha).

לא מסרד הכתוב אלא לחכמים לומר לך איזה יום אסור ואיזה יום מותר, אי זו מלאכה אסורה ואי זו מלאכה מותרת. (חגיגה יח, סע"א)

The Torah has sent you only to the ḥakhamim [for them] to tell you [on] which day [labor] is forbidden and [on] which day it is permitted (since it is the ḥakhamim who fix the Jewish calendar), [and] which [manner of] labor is forbidden and which is permitted [on the intermediate days of Pesah and Sukkoth].

* This is the reading in ב,כורות, in some manuscripts of חגיגה יח, סע"א, and in R. Hananel's commentary there. Our printed editions of חגיגה, however, read לא מסרדן (instead of לא מסרדן), Scripture sent them (= the data) only to the ḥakhamim.

לא משמע ליה (להו. pl.)

לא מובן לו. אינו דורש.

For him [the Biblical passage] does not

indicate (the conclusion that others have derived).

He does not accept the interpretation.

ר' שמואל בר נחמני — מאי טעמא לא אמר מ"בזמניהם? "זמן", "זמנים", "זמניהם" לא משמע ליה. (מגילה ב,א ע"פ אסתר ט:לא)

[As for] R. Sh'muel b. Nahmani — for what reason did he not say [that reading the scroll of Esther on several dates is derived] from [the word] "in their times"? For him [the distinction between the words] "time," "their time," and "their times" does not indicate [such a conclusion].

SEE: משמע, דרש

לא נצרכה/נצרכא אלא*

it is not necessary except; it is needed only. This expression introduces a resolution of a difficulty: In response to the contention that the text is superfluous or difficult, it is argued that the text is indeed appropriate because it clarifies the halakha in a particular case or according to a specific tanna.

"והודעת להם את הדרך ולכו בה" "את הדרך" — זו גמילות חסדים ... "בה" — זו קבורה. היינו גמילות חסדים לא נצרכה אלא לזמן ואינו לפי כבודו. (בבא מציעא לב, ע"פ שמות יח:ב) ["And you shall teach them the path so that they shall walk in it"] "The path" — this refers to lovingkindness ... "In it" — this refers to [the mitzva of] burial. [But] this is [included under the category of] lovingkindness! ["In it"] is needed [to teach the mitzva of burial] only in the case of an elder [whose performing a burial might be regarded as] beneath his dignity (and as such it would not be required unless it be a specific duty).

* In a few instances, אלא does not appear after נצרכה (e.g., בבא מציעא עא,א), but such readings are contradicted by manuscripts.

SEE: לא צריכא

לא סגי/סגינא דלא אי אפשר שלא ...

it is not possible that ... not (= it must be)

לא סגינא דלא מיתבבא מתניתא (ב"ק סט, סע"א ע"פ כת"י) it is not possible that the baraita not be transposed (= the baraita must be transposed)

SEE: סגי

לא סיימוה קמיה לא סיימו אותו לפניו

they had not completed [reciting] it in front of him

In order to explain the reaction of a certain ḥakham to a case that was presented to him, it is argued that he was not told a crucial fact (as in or he was not informed of the final part of a baraita (as in סע"ב ע, רע"א).

SEE: סיים

לא סלקא דעתך לא תעלה על דעתך

Let it not occur to your mind!

Do not imagine [such a possibility]!

This expression is a sharp rejection of an argument that has been raised. Then the Talmud proceeds to to explain why it is rejected.

מנלו דמניסו מנינו? דילמא מתשרי מנינו? לא סלקא דעתך! (ראש השנה ב,ב)

From where do we know that we count [the year] from [the month of] Nisan? Perhaps we [should] count from Tishri! Do not imagine [such a possibility]!

SEE: סליק

ולא עוד אלא ש- and not only that but ...

מפני מה זכו בית הלל לקבוע הלכה כמותן? מפני שנחיו וצלובין היו, ושונים דבריהם ודברי בית שמאי; ולא עוד אלא שמקדימין דברי בית שמאי לדבריהם. (עירובין יג,ב)

Why did Beth Hillel merit that the halakha be fixed according to them? Because they were pleasant and humble, and they taught their own rulings and the rulings of Beth Shammai; and not only that, but they mentioned the rulings of Beth Shammai before their own rulings.

לא פלוג רבנן לא חלקו חכמים

The ḥakhamim did not differentiate.

In Rabbinic legislation, a decree is sometimes enacted "across the board," irrespective of differences in circumstances.

מחיצות לקלוט דרבנן ... לא פלוג רבנן בין איתנהו למחיצות בין ליתנהו למחיצות. (בבא מציעא נג,ב)

[The law that] the walls [around Jerusalem have the power] "to retain" [the second tithe] (so that once produce having the status of the second tithe has been brought into the city, it can no longer be redeemed) is an enactment of the ḥakhamim The ḥakhamim did not differentiate whether the walls (around Jerusalem) are [standing] or not.

ולא פליגי

(1) ואינם חלוקים and they do not disagree

The two tannaim or amoraim whose statements diverge are not really in conflict — because of a reason that is immediately presented in the Talmud.

ולא פליגי: הא דמקרב שוקא, הא דמרחק שוקא. (כתובות א,א)

and they do not disagree: this [statement refers to a case] where the market-day is near; the other where the market-day is distant. (In other words, each ḥakham refers to a different situation.)

ולא פליגי: מר כי אתריה, ומר כי אתריה. (פסחים ג,א וש"י) and they do not disagree: one [speaks] according to his own locality, and the other according to his own locality.

ולא פליגי: הא לו, והא להו. (קידושין כט,ב וש"י) and they do not disagree: this is for us (= Babylonian Jewry), and that is for them (= the Jews in Eretz Yisrael).

מר אמר חדא, ומר אמר חדא — ולא פליגי. (ב"מ יא, רע"א) One speaks of one [situation], and the other speaks of another [situation] — and they do not disagree.

(2) וכי אינם חלוקים?!

Do they [really] not disagree?!

This less common usage presents a difficulty or contradiction.

ולא פליגי? והא מילג פליגי! (זבחים ל, רע"ב ורש"י שם: בתמיהה)

Do they [really] not disagree?! Behold they certainly disagree!

SEE: ... (ו)הא ...

לא פסיקא ליה לא פסוק לו; לא ברור לו

[it is] not clear-cut to him

For an example — see פסיקא ליה

לא צריכא*

The syntax of this expression and its precise translation are uncertain, hence two different interpretations will be presented:

(1) אינה צריכה ... It is not necessary ...

The difficulty that was raised does not merit serious consideration.**

(2) לא! צריכה ...

No (difficulty)! [This text] is necessary ...

Whatever its literal translation, this expression introduces a resolution of a difficulty. In response to the contention that the text is superfluous or difficult, it is argued that the text is indeed appropriate, because it clarifies the halakha in a particular case or according to a specific tanna.

משנה: אכל מעשר שני והקדש שלא נפדו ... אין מזמניו עלי (ברכות מה,א: משנה פ"ז מ"א)

תלמוד: פשיטא! לא צריכא שנפדו ולא נפדו כהלכתו: מעשר שני כגון שפדאו על גבי אסימון ... הקדש שחללו על גבי קרקע (ברכות מז,ב)

MISHNA: [If] one ate [produce of] the second tithe or [of] sacred property that was not redeemed, ... he is not [counted as part of a company] for Birkath HaZimmun (because the food he ate was forbidden).

TALMUD: It is obvious! No! [This halakha in the Mishna] is necessary [in a case] where they were redeemed — but not redeemed properly: the second tithe, where he redeemed it with a token (but not with real money as required) ...; sacred property, where he redeemed it with real estate ...

* In a few instances, לא צריכא אלא occurs in our editions (as in ב,ז, סנהדרין), but such readings are contradicted by Talmudic manuscripts, e.g., (כת"י"מ שם), לא נצרכא אלא. Thus לא צריכא is used consistently without an אלא, while

אלא. Therefore consistently includes נצרכה אלא. Jastrow's explanation of אלא — with אלא always understood — is very difficult. Both expressions, however, serve to introduce resolutions of difficulties, and there seems to be no substantial difference between them.

זו אינה צריכה לננים: Compare the Hebrew expression: (ב"מ טז, סע"א ורש"י שם) *this need not be [considered] inside*. SEE: פליג

לא קא מיבעיא לן ... כי קא מיבעיא לן

... אין לנו שאלה ...; קש"ש לנו שאלה ...
[In such a situation] there is no (halakhic) problem for us; (however) where there is a (halakhic) problem for us [is in the following situation] ...

This formula is used to define the scope of a halakhic problem.

בעו מיניה מרבא: בהמת ארנונה חייבת בבכורה או אין חייבת בבכורה? כל היקא דמצי מסלק ליה בזוזי לא קא מיבעיא לן דחייב; כי קא מיבעיא לן היקא דלא מצי מסלק ליה בזוזי. מאי? (פסחים ו,א)

They asked Rava: Are cattle that are liable to [be collected by the Roman authorities as] a tax subject to the (Torah) law of [the] first-born or not subject to the law of [the] first-born? In a case where one can put him (= the tax-collector) off with money (instead of paying an animal) there is no (halakhic) problem for us that it is [indeed] subject [to the law of the first-born]; (however) there is a problem for us where one cannot put him off with money. What is [the ruling]? SEE: לא תיבעי לך כי תיבעי לך ... מיבעי

ולא קשיא

ואינה קשה. [This situation] is not difficult. This expression introduces a resolution of a difficulty: It is argued that the fact that the two texts contradict one another is not difficult — either because each text deals with a different situation or because each one follows a ruling issued by a different halakhic authority.

משנה: מי ששבא בדרך ולא היה בידו כולב ליטול, לכשיפגוש לביתו יטול על שלחנו. (סוכה לז, רע"א: משנה פ"ג מ"ט) תלמוד: אמר: נוסלו על שלחנו — למימרא דמפסיק, ורמינהו: אם התחילו, אין מפסיקין! אמר רב ספרא: לא קשיא — הא דאיכא שהות ביום, הא דליקא שהות ביום. (סוכה לז,א) MISHNA: [If] someone was travelling on the road and has no lulav to take [for the mitzva] — when he comes home, he must take [it, even if he remembers in the middle of eating] at his table.

TALMUD: You said: He must take it [even] at his table — indicating that he must interrupt [his meal to do the mitzva]. But note the contradiction between them (= that mishna and the following mishna): If they have begun [to eat a meal], they need not stop [to perform the mitzva]! Rav Safrā said: [this] is not difficult. The latter [mishna deals with a case] where

there will still be time left in the day [to perform the mitzva], while the former [deals with a case] where there will not be time left.

SEE: מאי קשיא, הא ... (ו)הא ... קאן ... קאן ...

לא ראי ... כראי ...

[The law] applicable to ... is not applicable to ... לא ראי הקרו, שכוונתו להזיק, כראי השו, שאין כוונתו להזיק. (בבא קמא ד,א וע' רש"י סוף ד"ה "ולא ראי") The law [of damages] applicable to [one's animal's] "horn" (such as goring) where its intention was to cause damage is not applicable to [damage caused by] the "tooth" (such as the animal's eating) where its intention was not to cause damage.

* Rashi explains: "אין דין הקטוב בזה ראוי לנהוג בזה." The law that is written regarding this [case] is not properly applicable to that [case]. It appears that Rashi regards ראי as the equivalent of ראוי, proper, in the sense of proper to be applied.

SEE: (ו)הוא הדין לא ראי זה כראי זה, לא הרי ... כהרי ...

לא שמיע לי כלומר לא סבירא לי

לא שמעתי, כלומר: איני סבור. It has not been heard by me, in other words: I do not hold [that view].

This declaration is made by an amora who is defending his position against a statement made by an amora of an earlier generation.

For an example — see עירובין קב, ושי"נ

לא שנה לא שנה; אין הבדל

"it did not differ"; there is no difference ממכר" אמר רחמנא אבל לא שכירות, או דילמא לא שנה? (בבא מציעא נז,ב ע"פ ויקרא כה:יד) The Torah stated "a sale" (as subject to the prohibition of overcharging) but not a rental — or perhaps there is no difference? SEE: שנה

לא שנה ... ולא שנה ... לא שנה ... ולא שנה ...

There is no difference between ... and ...; It makes no difference whether ... or ...

לא שנה ברשות הרבים ולא שנה ברשות היחיד — נוטל ומקריז. (בבא מציעא כג,א)

It makes no difference whether [the objects are found lying] in a public thoroughfare or on private property — [he] must pick [them] up and announce [them].

לא שנו אלא ... אבל ...

They applied [the text] only ..., but ... With this formula an amora limits the scope of the halakha in a mishna or a baraita.

משנה: מקום שנהגו לברך — יברך; ושלא לברך — לא יברך. (מגילה כא,א: משנה פ"ג מ"א)

תלמוד: אמר אביי: לא שנו אלא לאחריה, אבל לפנייה מנהג לברך. (שם כא,ב)

MISHNA: [In] a locality where they were accustomed to recite a b'rakha, one should recite a b'rakha (in connection with reading the scroll of Esther); [where they were accustomed] not to recite a b'rakha, one need not recite a b'rakha.

TALMUD: Abbayé said: They applied [the mishna] only to the b'rakha after it (= the reading of Esther), but before it there is a duty to recite a b'rakha (irrespective of prevailing custom).

SEE: שנו

לא תיבעי לך כי תיבעי לך ...

... לא תהיה לך שאלה; קשתהיה לך שאלה ... (According to one opinion or in one case) there will be no (halakhic) problem for you; (however) there will be a (halakhic) problem for you (according to the other opinion or in a different case).

This formula is used to define the scope of a halakhic problem.

For an example — see סע"ב

SEE: תיבעי, לא קא מיבעיא לן ... כי קא מיבעיא לן ...

לא תעשה

"Do not do!"; a negative commandment; a (Biblical) prohibition

ואלו עוברין בלא תעשה: המלוה, והעורב, והעדים. (בבא מציעא עה,א: משנה פ"ה מ"א)

And the following transgress a (Biblical) prohibition [of usury]: The lender, and the borrower, and the cosigner, and the witnesses.

* Sometimes the fuller expression, מצות לא תעשה, is found. SEE: לאו

לאו

(1) לא "אין" ו"לאו" ורפאי בידה. (שבת קיג,א רש"י שם ושי"נ) "Yes" and "no" — it was weak in his hand. (= He sometimes replied positively and sometimes negatively: He was uncertain about it.)

(2) לא לאו אורח ארעא. (בבא מציעא פד,ב) It is not the way of the land. (= It is not proper.)

(3) האם לא ...? Is it not?! Does it not?! לאו הוא הדין למרחץ?! (שבת י, סע"א) Doesn't the same rule apply to a bathhouse?!

(4) מצות לא תעשה

"a don't"; a negative commandment; a (Biblical) prohibition

דומיא דלאו ד"חסימה" (מכות יג,ב) [a prohibition that is] similar to the prohibition of muzzling**

* In this sense, לאו is used as a noun and sometimes appears in the plural לאוי or לאוי.

** Don't muzzle an ox while it is threshing, is regarded as a prototype for prohibitions in the Torah that are subject to the punishment of flogging. Prohibitions excluded are described in the entries: לאו שאין בו מעשה, לאו שניתק לעשה, and לאו שניתן לאזהרת מיתת בית דין. SEE: איסור לאו

לאו אדעתא לא על דעתא

There are (at least) two different interpretations of this expression:

(1) לא הייתי זכור*; לא נתתי לבי** I did not recall; I was not aware.

(2) לא הייתי סבור*** It is not in accordance with my opinion. I do not agree.

* שבת צה, סע"א רש"י

** שבת כז, רע"א רש"י

*** שבת, quoting his teachers, Rashi in the same comment on

ולאו אותביניה חדא זימנא

האם לא השבנו (= הקשינו) עליו פעם אחת? But did we not (already) refute him once?!

This rhetorical question is presented by the Talmud when a second difficulty is raised against an amora's halakha before the first difficulty has been resolved. Since the first difficulty is outstanding, it is argued, why raise a second?

For an example — see פסחים קב,א ורשב"ם שם

ולאו איתמר עלה הלא נאמר עליה ...?

But has it not been stated in connection with it (= this text) ...?!

SEE: הא איתמר עלה for explanation and example.

לאו בפירוש איתמר אלא מכללא איתמר

לא בפירוש נאמר, אלא מכלל (נאמר). It was not stated explicitly, but by implication.

The halakhic ruling that has been attributed to a particular amora was not actually stated by him. In fact, it was deduced by his students from another ruling of his about a case that is not identical to the one under discussion; hence, their deduction is problematic.

ברכות ט,א ושי"נ and בבא מציעא לז,א

* In some cases, the verb איתמר is not repeated.

לאו דוקא לא בדיוק (כך)

not exactly; loosely; not necessarily; not exclusively

For an example — see דיןקא

לאו הָבָא מִכָּלֵל עֲשֵׂה

a negative injunction that is inferred from a positive command (without an explicit Biblical prohibition)

"וְאָכְלוּ אֶת הַבָּשָׂר בְּלֵילָה הַזֶּה: בְּלֵילָה — אִין, בַּיּוֹם — לֹא. הָאֵל לֹא הָבָא מִכָּלֵל עֲשֵׂה הוּא, וְכָל לֹא הָבָא מִכָּלֵל עֲשֵׂה — עֲשֵׂה! (פְּסָחִים מֵא, סַעֲיָב ע"פ שְׁמוֹת יב:)"

"And they shall eat the flesh (of the Pesah offering) during this night": at night — yes; during the day — no. [But] this (not eating it during the day) is a negative injunction inferred from a positive commandment ("and they shall eat ..."), and every negative injunction inferred from a positive commandment is [considered] a positive commandment (and is not punishable by lashes)!

SEE: אִיסוּר עֲשֵׂה

לֹא כֹל כְּמִינִיהָ* לֹא כֹל הֵימְנוֹ; לֹא הֵכֵל מִמֶּנּוּ
"not everything is from him"; he does not have the legal power; he is not believed (in court)

בְּגִנּוּבֵינוּ, לֹא כֹל כְּמִינִיהָ. לְאִתְּחִילָה אֵינִישׁ בְּגִנְבֵי לֹא מְחַזְקֵינוּ.
(שְׁבוּעוֹת מו, ב)

[If the owner of the house claims that the articles the other man has taken have been] stolen, he is not believed. We do not presume a man to be a thief.

* (1) The prefix כֹּ-, which is apparently used for emphasis, is not translated into English.

(2) Besides the suffix הִיא, other suffixes may appear — such as תָּ, you, in כְּמִינְךָ, and הֵּ, her, in כְּמִינֶהָ.

SEE: כֹּל כְּמִינִיהָ

לאו מִלְתָּא הִיא

לֹא כְּלוֹם הוּא "it is not anything"

(1) it (= the halakha just quoted) is not correct
מוֹתֵר לוֹ לְאָדָם לְהִלּוֹת בְּנֵי וּבְנֵי בֵיתוֹ בְּרִבְיָה, כְּדִי לְהַטְעִימָן טַעַם רִבְיָה. וְלֹא מִלְתָּא הִיא, מִשּׁוּם דְּאֵתִי לְמַסְרָהּ. (בבא מציעא עה, סע"א)

One is permitted to lend (money) to his sons and to (other) family members with interest, in order to give them the (bitter) taste of interest. But it (= this halakha) is not correct, because they might get used (to interest).

(2) it is not substantial; it is not significant
For examples — see R. Y'huda in the next entry and מִלְתָּא.

לאו מִלְתָּא הִיא דְּאִמְרִי

לֹא כְּלוֹם הוּא [מֵה] שְׁאִמְרִיתִי ...

What I (previously) said is not correct ...

With this declaration, an amora retracts the explanation or statement he himself proposed. Subsequently, he presents the evidence that convinced him to change his mind.

רַב יוֹסֵף אָמַר: ... כִּי פְלִגִי בְּדִבּוּרָא בְּעֻלְמָא. ר' מֵאִיר סָבַר:

דִּבּוּרָא מִלְתָּא הִיא, וְר' יְהוּדָה סָבַר: דִּבּוּרָא לֹא מִלְתָּא הִיא. הָדָר אָמַר רַב יוֹסֵף: לֹא מִלְתָּא הִיא דְּאִמְרִי, דְּאִפִּילוּ לֹא יְהוּדָה בְּדִבּוּרָא נְמִי חִיבֵי מְחִיב ... (סנהדרין סא, א)
Rav Yosef said: ... In this case [the tannaim] disagree — in a case of a mere declaration (that one will engage in idolatry): R. Méir holds: A declaration is something [punishable], and R. Y'huda holds: A declaration is not something [punishable]. Subsequently Rav Yosef said: What I (previously) said is not correct, for even according to R. Y'huda one certainly is subject to punishment for a declaration ...

לאו שְׁאִין בּוּ מַעֲשֵׂה

a Biblical prohibition whose transgression does not involve a physical act

"לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר ... ר' יַעֲקֹב אָמַר: ... הֵנָּה לִי לֹא שְׁאִין בּוּ מַעֲשֵׂה, וְכָל לֹא שְׁאִין בּוּ מַעֲשֵׂה אֵין לֹקִין עָלָיו. (סנהדרין סג, סע"א-רע"ב ע"פ שְׁמוֹת יב:)"

"You shall not leave over any of it (= the Pesah offering) until morning ..." — R. Ya'akov says: ... it is a Biblical prohibition whose transgression does not involve a physical act, and one is not flogged because of (transgressing) a Biblical prohibition that does not involve a physical act.

לאו שְׁבִכְלֻת

a Biblical prohibition that [is stated] in general terms (and includes several distinct Torah prohibitions)

מִנּוּן לְאֹכֵל מִן הַבְּהֵמָה קוֹדֵם שְׁתַּצָּא נֶפֶשׁ שְׁחָא בְּלֹא תַעֲשֶׂה? תִּלְמוּד לֹמַר: "לֹא תֹאכְלוּ עַל הַדָּם." דְּבַר אַחֵר: "לֹא תֹאכְלוּ עַל הַדָּם" — לֹא תֹאכְלוּ בָּשָׂר וְעֵדִין דָּם בְּמִזְרָק ... ר' יַעֲקֹב אָמַר: מִנּוּן לְסִנְהֶדְרִין שְׁחָרְגוּ אֶת הַנֶּפֶשׁ שְׁאִין טוֹעֲמִין כְּלוֹם כָּל אוֹתוֹ יוֹסֵף תִּלְמוּד לֹמַר: "לֹא תֹאכְלוּ עַל הַדָּם" ... וְאָמַר ר' אֲבִין: ... עַל כּוֹסִם אֵינוּ לֹקְהָ, מִשּׁוּם דְּתוֹה לִי לֹא שְׁבִכְלֻת. (סנהדרין סג, א ע"פ ויקרא יט:כז)

From where [do we derive that] one who eats of [the flesh of] an animal before it expires violates a negative commandment? The Torah teaches: "Don't eat anything with the blood (= life)!" Another explanation: "Don't eat anything with the blood!" — Don't eat the flesh [of an offering] while the blood is still in the sprinkling vessel. R. Akiva says: From where [do we derive that] a court that has executed a person must not eat anything during that whole day [of the execution]? The Torah teaches: "Don't eat anything with the [shedding of] blood." And R. Abin said: For none of these transgressions is the offender flogged, because it is a Biblical prohibition that is stated in general terms (and includes all the above Torah prohibitions).

לאו שְׁנִיתָן לְאִזְהָרָת מִיתַת בֵּית דִּין

a Biblical prohibition that was designated as a warning for [an offense punishable by]

death at the hands of the court

The Torah has imposed the death penalty upon one who deliberately violates certain Biblical prohibitions. Such a prohibition is regarded as a warning only against the death penalty; according to the authoritative halakhic view, one who violates it is not subject to flogging — the penalty for violating most Biblical prohibitions.

(1) Therefore, if someone violates the prohibition but the death penalty cannot be imposed because of a technical reason, he is exempt not only from the death penalty but even from the penalty of flogging.

(2) When both an offense punishable by the death penalty and a lesser offense are subsumed under the same prohibition, if one commits the lesser crime, he is exempt not only from the death penalty but even from flogging.

הַמְחַמֵּר אַחֵר בְּהִמָּתוֹ בְּשִׁבְתָּ פְּטוּר מִכְּלוּם ... דְּתוֹה לִי לֹא שְׁנִיתָן לְאִזְהָרָת מִיתַת בֵּית דִּין. (שבת קנד, סע"א ורש"י שם)

One who drives his (laden) animal on the Sabbath is exempt from any punishment (from the court) ... because it is [a case of] a prohibition that was designated as a warning for [an offense punishable by] death at the hands of the court.

* The prohibition (לֹא תַעֲשֶׂה כָּל מְלָאכָה (שְׁמוֹת כ:)) do not perform any labor, is the warning against performing any one of the thirty-nine labors on the Sabbath that are subject to the death penalty. As such, it cannot also be the warning for the lesser offense of driving a laden animal, which is subsumed under the same prohibition. As a result, that lesser offense is not subject to flogging.

SEE: יִתָּן

לאו שְׁנִיתָן לְעֲשֵׂה

a Biblical prohibition [the punishment of] which has been cancelled by [the performance of] a positive commandment*

After a person violates certain negative commandments, the Torah grants him the opportunity to perform a particular positive commandment instead of incurring the punishment of flogging.

מִשְׁנָה: הַנוֹסֵל אֶם עַל הַבָּנִים ... מְשַׁלֵּחַ וְאֵינוֹ לֹקְה. זֶה הַקֵּל: כָּל מִצְוֹת לֹא תַעֲשֶׂה שְׁנֵי בָּהּ קוֹם עֲשֵׂה — אֵין לֹקִין עָלֶיהָ. (חולין קמא, סע"א: מִשְׁנָה פ"ב מ"ד ע"פ דְּבָרִים כב:ר"ז)

תִּלְמוּד: ... לֹא שְׁנִיתָן לְעֲשֵׂה אֵין לֹקִין עָלָיו. (שם)
MISHNA: [If] one takes the mother [bird] together with the young ..., he must let [the mother bird] go, and he is not punished with flogging. This is the general rule:

One is not punished with flogging [for the violation of] any negative commandment that is coupled with a [positive commandment] "get up and do."

TALMUD: ... One is not punished with flogging for violating a Biblical prohibition [whose punishment] is

cancelled by [the performance of] a positive commandment.**

* The translation of the verb לִיִּתֵּן is uncertain. See Rashi on מכות טו, סע"א. Another possibility: A prohibition that has been transformed into a positive commandment.

** Whether the actual performance of the positive commandment is essential in order to exempt him from the punishment of flogging is the subject of a debate in the Talmud (מכות טו, א-ב)

indeed! בְּאִמְרָתוֹ לֹאֵי לֹאֵי

לֹאֵי! אִפְּנוּיִי מִפְּנֵי ** (שבת סד, א ע"פ כתי"י ורש"י שם)
Indeed! It (= the Biblical passage) is [redundant and hence] completely free [for interpretation.]

* The etymology may be לֹאֵי+הִיא, is it not [so/!]

** The infinitive אִפְּנוּיִי adds emphasis to the present tense, which has been expressed in English by completely.

לְאִלְתָּר* (= עַל־אִתָּר) עַל הַמָּקוֹם; מִיָּד

"on the spot"; immediately; forthwith

צְדִיקִים גְּמוּרִין נִכְתְּבִין וְנִחְתְּמִין לְאִלְתָּר לְחַיִּים. (ר"ה טז, ב)
The completely righteous are immediately inscribed and sealed for life.

* From this adverb, Modern Hebrew has developed the verb לְאִלְתָּר, to improvise.

SEE: לְהִדִּי

לְבַר/לְבָרָא/לְבָרָא חוּצָה outside

SEE: בָּר, בָּר

מִלְבָּר מִבְּחוּץ from the outside

SEE: (מִ)בָּר, בָּר

לְבַר מִ- חוּץ מִ- outside of; except for

SEE: בָּר

לְבִתֵּר דְּ- בִּתְרָא- SEE:

לְגוֹ לְתוֹה; בְּפָנִים into; inside

SEE: (ל)גוֹ

לְגִין/לְגִין

לְפָנִים; כְּלָפִי פָנִים inside; to the inside

SEE: (ל)גִין

מִלְגִין

מִבְּפָנִים from the inside; from within

SEE: (מִ)לְגִין

לְגַמְרִי לְחֻלוּסִין completely; absolutely

נִפְקָא לָהּ מִרְשׁוֹת אֲדוֹן לְגַמְרִי. (קידושין ד, א)
She leaves the authority of [the] master completely.

לְדִידִי לְדַעְתִּי; לִי עֲצָמִי

according to my [opinion]; to me [personally]; to me myself

See the next three entries for examples.

SEE: דִּידִי

לדידי ... אלא לדידכו אודו לי
מיהא/מיהת ד-

לדידי ... אלא לדידכו, הודו לי מכל מקום ש-...
According to my [opinion] (the halakha is ...);
but according to your opinion, you should at
least agree with me that ...

This resolution of a difficulty with regard to a
tanna's halakhic statement is sometimes achieved
through the reinterpretation of the statement, as
follows: In formulating his halakha, the tanna
took into account his opponents' view only for the
sake of argument and stated a halakha that he
expects his opponents would concede. In reality,
however, this tanna rejects his opponents' opinion
entirely.

אמר ר' יהודה: ... ביצה שנולדה בראשון תאכל בשני ... רבינא
אמר: ר' יהודה לדבריהם דרבנן קאמר להו: לדידי, אפילו
בראשון נמי שריא ... אלא לדידכו, אודו לי מיהת דבשני
שריא ... (ביצה ג, סע"א רע"ב)

R. Y'huda said: ... An egg laid on the first [day of
Rosh HaShana] may be eaten on the second [day]
(This statement is difficult, because it contradicts
another statement of R. Y'huda that permits the egg
on the first day) Rabina said: R. Y'huda was
speaking to the Hakhmim according to their point of
view (which holds that such an egg may not be eaten,
as if to say): According to my [opinion], the egg is
permitted even on the first day too ..., but, according to
your opinion, you should at least agree with me that it
is permitted on the second day!

לדידי חזי לי

"לי עצמי נראה", אני בעצמי ראיתי (במו עיני)

I myself saw (with my own eyes)

לדידי חזי לי "זבת חלב ודבש" דכל ארעא דישראל. (מגילה
ו, א ורש"י שם)

I myself saw "the flow of milk and honey" of all of
Eretz Yisrael (with my own eyes).

לדידי מיפרשא לי מיניה דר' ...

לי עצמי מפרשת מר' ...

to me [personally], it was explicitly stated
by R. ...

With this expression, an amora presents a version
of the halakha under discussion, in the name of a
recognized authority. The amora emphasizes that
this version is the correct one, because he himself
heard that authority state it explicitly.

For an example — see:

ר' יצחק בר נחמני בשם ר' יהושע בן לוי (ברכות לד, רע"ב)

לה

to/for her; to/for it (f.)

לה (1)

her/it (f.)

לה (2) אותה

SEE: -ל and its notes

against; at

לדידי/לדידכו מול; ב-

Set two against two! (אוקי תרי להדי תרי (כתובות ב, א)

SEE: להדי

להדיא

בגלוי; ישירות; מיד

openly; directly; immediately

לאו אורה ארעא למיעל להדיא. (יומא נא, סע"ב - נב, רע"א)

It is not proper to go directly.

SEE: להדיא

להדר/ליהדר/נהדר/ניהדר fut. (הדר אפעל)

לחזיר; נחזיר

let him give back; let us give back

לויזל להדר לי פירי דמן ההוא יומא עד האידנא (כתובות

Let him go and give me back the produce

from that day until now!

SEE: הדר

להו/להון

to them; for them

להם (1)

them

אותם (2)

SEE: -ל and its notes

SEE: להודיעך כח ד-

להודיעך כח ד-

there; elsewhere (in the Biblical text)

From the perspective of the Talmud or Midrash,
this word refers to a pasuk other than the one
currently under discussion (either earlier or later
in Scripture).

נאמר כאן: "יקום על שם אחיו", ונאמר להלן: "על שם אחיהם"
יקראו בנחלתם. (יבמות כד, א ע"פ דברים כה: ובראשית

Here (in דברים) it is stated: "He shall succeed in the
name of his (dead) brother," and there (in בראשית) it
is stated: "They shall be called after the name of their
brothers with respect to inheritance."

log

לוג* (לוגין pl.)

This measure of volume is equal to the contents of
six eggs.

* This measure is also used in יד: See the table of
weights and measurements in Appendix II.

to say

לומר inf. (אמר)

SEE: אמר, תלמוד לומר, קלומר

לוקה* act. prt. (לקי)

afflicted; punished by flogging

ואלו הן הלוקין (מכות יג, א: משנה פ"ג מ"א)

and these are [the wrongdoers] who are punished by
flogging

* This participle has a passive meaning, even though its
form is active. An active meaning — flogging, inflicting lashes
— is expressed by the active participle of the הפעיל לקי.
SEE: לקי, the Aramaic parallel

לוקים/נוקים fut. (קום אפעל) נעמיד; נעמיד

let him establish; let us establish

For an example — see the next entry.

לוקמה/לוקמא ב- נעמיד אותה ב-...

But let him establish it (= explain the text)
with reference to ...!

לוקמה בגזלן! (בבא בתרא מד, רע"א)
But let him establish it (= the halakha in the
baraita) with reference to [the case of] a robber!

SEE: אוקים

לחוד* לבד; בפני עצמו

זמן תפלה לחוד, וזמן תורה לחוד. (שבת י, א)
There is a separate time for prayer and a separate time
for Torah study.

This word is also used with personal-pronoun
suffixes:

by himself; by itself (m.) לחודיה לבדו

by herself; by itself (f.) לחודה לבדה

by themselves לחודיהו לבדם

האי לחודיה קאי, והאי לחודיה קאי. (סנהדרין פח, סע"ב ועוד)
This one stands by itself, and that one stands by itself.

* This word is popularly pronounced לחוד.

לחיי

"לחיים", טוב ונפה

[it is] good; [it is] right; very well

בשלמא כולח — לחיי, אלא "שלא" והא הילוכך של שבת
כהילוכך של חול" — מאי היא? (שבת קיג, רע"ב)

Granted all the other [regulations] — very well, but
what is [meant by] "that your walking on the Sabbath
shall not be like your walking on weekdays"?

SEE: בשלמא ... שפיר

ולטעמיד

SEE: (ולטעמיד)

ליבא

heart; opinion*

הקדוש ברוך הוא ליבא בעי. (סנהדרין קוב, ב)
The Holy One Blessed Be He requires the heart.

* Since the heart is regarded as the seat of a person's
innermost feelings, inclinations, and thoughts — ליבא has
a secondary meaning, opinion, mostly in the expression
— ליבא, according to the opinion of.

ליבעי fut. (בעי) יהא צריך; יצריך

let him/it require; it should require

ליבעי שבעים וחד (סנהדרין יג, סע"ב).

Let [ordination] require seventy-one [judges]!

SEE: קצא

ליבעי רחמי

יבקש רחמים:

"let him seek mercy!" let him pray! he should
pray (to God for help)

For an example — ברכות נה.

ליגמר/ליגמור/ניגמר fut. (גמר) ילמד; ילמד

let him learn; let him derive; let us derive

SEE: גמר

וליגמר מינה

וללמד ממנה: And let us derive from it!

This expression is used to raise a difficulty that can
be paraphrased as follows: Why not regard this
case as a prototype and apply its halakha to other
cases as well by analogy?!

ברייתא: אם היה כהן והיה בבית הקברות או שהיה זקן ואינה
לפי כבודו ... ללמד נאמר: "והתעלמת".

תלמוד: וליגמר מינה? (ברכות יט, סע"ב ע"פ דברים כב, א)

BARAITHA: If he was a kohen and it (= a lost article)
was in a cemetery, or if he was an elder and [handling]
it was not in keeping with his dignity ... for such
[situations] it is stated (in the Torah): "And you may
hide yourself (and evade the duty of returning the lost
article to its owner)."

TALMUD: And let us derive from it (= the baraita,
that human dignity takes precedence over any mitzva
in the Torah — a conclusion that is unacceptable)?!

ליה

to him/it (m.); for him/it
him/it (m.) לו (1)
אותו (2)

SEE: -ל and its notes

ליהדר/ניהדר fut. (הדר)

let him/it go back יחזר

וליהדר וליגבה ויהליה! (כתובות קיא, א)

And let him go back and collect it for him!

SEE: הדר

ליהדר

ליהוי/ניהוי fut. (הוי; ליהוי/ניהוי pl.)

let him/it be; it should be יתה; יתה

אי לא אתינא עד תלתין יומין, ליהוי גיטא! (גיטין ל, רע"א)
If I do not arrive within thirty days, let [this] be a
(valid) bill of divorce!

* This word is sometimes used in Modern Hebrew in the
expression להוי ידוע, let it be known.

SEE: הוה

ליזיל fut. (אזל) ילך

For an example — see להדר

SEE: יזיל, אזל

ליחוש/ניחוש fut. (חשש) נחשש

let him suspect; let him be concerned; let him take (the possibility) into account; let us suspect / be concerned / take into account

ולחוש דלקמ לאו אביו הוא! (חולין יא, רע"ב)
But let us suspect that he is not his father!

SEE: חש

ליחזי/ניחזי fut. (חזי) יראה; נראה

let him see; let us see; let's investigate

ולחזי חזי נחגיף (בבא מציעא פג, רע"ב)
But let's see how [people] conduct themselves!

SEE: חזא

ליחייב/ניחייב (= לתחייב) prt. (חוב אתפצל)

ותחייב; יהא חייב; ותחייב

let him be responsible; let him be obligated; let us be responsible; let us be obligated

ובדיני שמיים נמי לא ליחייב! (בבא קמא נא)
And let him also not be responsible according to the Heavenly judgment!

SEE: איחייב

ליחשוב/ניחשוב/נחשוב fut. (חשב)

יחשוב; ימנה; יפרט
let him consider; let him enumerate; let him specifyאטו תנא כי רוקלא ליחשוב וליוזיל? (גיטין לג, רע"א ושי"ט)
Should a tanna go on and enumerate (every detail) like a peddler (selling his wares)?!

SEE: חשיב

ליטמא/ליטמי fut. (טמא פעל)

יטמא
let it impart ritual uncleanness
let it impart ritual uncleanness to a person or to clothes!

ליטמא/ליטמי (= לטמי) fut. (טמא אתפצל)

יטמא
let it become ritually unclean
לא ליטמאו מגבן! (שבת טז, רע"א)
let [the vessels] not become ritually unclean through [an unclean object's touching them on] their backs!

SEE: איטמי

וליסעמיד

ליטרא* (ליטרין pl.)
a pound (approximately)
ליטרא זקב יש לי בידך. (שבועות לח, ב: משנה פ"ו מ"ג)
I have a pound of gold in your possession.

* The Latin equivalent is libra, whose abbreviation lb. represents pound in English.

לייט prt. (לוט)

מקלל
"cursing"; condemning; denouncing
אין תלמיד חכם רשאי לעמוד ממני רבו בשעה שעוסק בתורה.
לייט עלה אביו. (קידושין כג, סע"ב ושי"ט)
"A Torah scholar is not permitted to rise before histeacher while he (himself) is engaged in Torah study."
Abbayaé denounces it (= that teaching).

לייתי/לייתי/נייתי fut. (אתא אפצל)

let him bring

לסרה ליה ולייתי? (בבא מציעא לה, רע"א)
Let the borrower take the trouble and bring [it]!

SEE: איתת, לית

ליכא (= לא+איכא) אין כאן; אין

it is not; there is not; there is none

ולכא

but it is not; but there is not
This expression is often used to indicate that a halakhic requirement has not been fulfilled.יבש — "הדר" בעינן, וליכא (סוכה כט, סע"ב ע"פ ויקרא כג)
a withered (palm branch is not suitable to be used as one of the four species on Sukkoth) — [because] we require a "goodly" one, but it is not

ליכא ל-

אין ל-; אי אפשר ל-

"there is no [basis] to"; it is impossible to; one cannot

אלא מהא ליכא למשמע מינה. (מגילה כבא, ועוד)
But from this [text] one cannot derive [a definitive conclusion].

SEE: אלא מהא ליכא למשמע מינה, לית

ליכול/ניכול prt. (אכל) יאכל

let him eat
כל מאן דגריד ליתי וליכול! (תענית כ, סע"ב)

SEE: לית, ליכול

ליכתוב

SEE: לכתוב

לילף/נילף fut. (ילף)

למד; נלמד
let him derive; let us deriveאי ילף, לילף כולה מהתם! (סנהדרין יד, סע"א)
If he is deriving (the quality of the judges from that pasuk), let him derive everything (including the number of judges) from there!

SEE: ילף

לימא/נימא* fut. (אמר)

יאמר; נאמר
let him/us say; shall we say
Both לימא and נאמר, which are used interchangeably here and in the next six entries as well, introduce a proposal that is ultimately rejected in the course of the Talmudic discussion.*לימא קרא "זמן!" (מגילה ב,א ע"פ אסתר ט:לא)
let the pasuk state "time!"לימא מתניתין דלא קר' יוסי? (בבא מציעא ג, רע"א ועוד)
Shall we say [that] our mishna is not in agreement with [the opinion of the tanna] R. Yosé?לימא תהי תיובתיה דר' אמין (תענית יד, רע"ב ועוד)
Shall we say [that] it (= the baraita or mishna that was just quoted in the Talmud) will constitute a refutation of [the opinion of the amora] R. Ammi?לימא תנו סתמא קר' יוסי? (שבת מז,ב ועוד)
Shall we say [that] we have taught an anonymous mishna in accordance with [the opinion of the tanna] R. Yosé (and, by implication, against the opinion of his opponent)?

* See: "לימא" ד"ה "פסחים כא,א תוס' ד"ה "לימא"

SEE: אומר and the next six entries.

לימא בהא קמיפלגי

נאמר בזאת הם נחלקים ...?

Shall we say they disagree about this ...?
This formula proposes that the two amoraim or tannaim, whose controversy has just been quoted, really differ about an issue that is more fundamental or more general than we might have thought. Subsequently, this interpretation of the controversy is rejected.משנה: הנודר מן הקבוע מותר בצלי ... (נדרים מט, רע"א)
משנה פ"ו מ"א

ברייתא: ר' יאשיה אומר. (בבלי שם)

תלמוד: לימא בהא קמיפלגי — דר' יאשיה סבר: הלך אחר לשון תורה, ותנא דילו סבר: בנדרים הלך אחר לשון בני אדם?
MISHNA: One who vows [not to eat] what is cooked is permitted [to ... eat what is] roasted ...

BARAITHA: R. Yoshiyya prohibits

TALMUD: Shall we say they disagree about this — that R. Yoshiyya holds: Follow Biblical language, while our tanna holds: In vows, follow the language of people (= the vernacular)?

SEE: (קמיפלגי which is popularly pronounced קמיפלגי)

לימא בפלוגתא דר' ... ור' ... קמיפלגי

נאמר במחלוקת בין ר' ... לבין ר' ... חלוקין?

Shall we say [that] they disagree about [the same issue that is the subject of] the controversy between R. ... and R. ...?

This formula equates a controversy between tannaim or between amoraim with another tannaitic controversy. Subsequently, this equation is rejected.

לימא רב ורבא בר בר חנה בפלוגתא דבית שמאי ובית הלל קמיפלגי? (סוכה נא)

Shall we say [that] Rav and Rabba, the grandson of Hanna, disagree about [the same issue that is the subject of] the controversy between Beth Shammai and Beth Hillel?

SEE: (קמיפלגי popularly pronounced קמיפלגי, לימא כתנאי)

לימא כתנאי* (נאמר כתנאים)

Shall we say [that the controversy between the amoraim] is equivalent to [the

controversy between these] tannaim?
This expression introduces a baraita that presents a controversy between two tannaim. It is then argued that this early controversy in the baraita seems to anticipate a later controversy between two amoraim, which was quoted previously in the Talmud. Such a state of affairs is somewhat disturbing, because if the two controversies are indeed the same, why did the two amoraim present their respective halakhoth as their own independent opinions and fail to acknowledge their respective dependence upon the rulings of the earlier tannaitic authorities? Subsequently, this proposal is rejected, and it is shown that there may be a substantive distinction between the two controversies.אמר שמואל: שנים שדנו — דיניהם דין. (סנהדרין ה, סע"ב)
אמר ר' אבהו: שנים שדנו דיני ממונות — לדברי הכל, אין דיניהם דין. לימא כתנאי? ביצוע בשלשה — דברי ר' מאיר, וכתנאים אומרים: פשרה בחד. (שם נא)

Sh'muel said: [If] two [judges] judged [a case], their judgment is valid ... R. Abbahu said: [If] two judged monetary cases — according to everybody (= all tannaim), their judgment is not valid ... Shall we say [that the controversy between these amoraim] is equivalent to [the following controversy between these] tannaim? Arbitration (which is assumed to be like any other monetary judgment) is by three — [according to] the opinion of R. Méir (like R. Abbahu who said two are not sufficient), but the Hakhamim say: Arbitration is by one (and thus two are surely sufficient, like Sh'muel).

* A proposal of this nature that is eventually accepted in the Talmud is introduced by the word כתנאי without לימא. SEE: קמיפלגי

לימא מסייעא ליה (נאמר מסייעת לו)

Shall we say [that the following baraita or mishna] supports him?

This expression introduces a proof from a baraita or a mishna in support of an amora's halakha. The proof is subsequently rejected.**

אמר ר' אמין: בדליקה התירו לומר: "כל המקכה אינו מפסיד".
לימא מסייע ליה: נכרי שבא לכבות — אין אומרים לו: "קבה"
"אל תקבה" ...? "קבה" הוא דלא אמרין ליה — הא "כל המקכה אינו מפסיד" אמרין ליה! (שבת קכא,א ע"פ המשנה)
R. Ammi said: In [the case of] a blaze [on the Sabbath], [the halakhic authorities] have permitted one to announce: "Whoever extinguishes [it] will not lose."
Shall we say [that the following mishna] supports him: [If] a non-Jew comes to extinguish [a fire] — we say to him neither "extinguish!" nor "don't extinguish!" ...?
"Extinguish" is what we may not say to him — but "whoever extinguishes will not lose" we may say to him!

the last version בתרא הלשון האחרון
For an example, see קמא קמא.

לישתוק קרא מיניה לשון מעלה; לשון נקמה
proper language; euphemism

"עושה שלום ובורא רע" — מי קא אפרין קדכתיב? אלא
קתיב "רע", וקרינו "הכל" לישתוק קמא. (ברכות יא, רע"ב ע"פ
ישעיהו מה:)

"He makes peace and creates evil" — do we read [it in
our morning prayers] as it is written? Rather "evil" is
written, but we read "[and creates] everything" [as] a
euphemism.

For further examples — see יבמות יא, ושי"נ.

the first version קמא הלשון הראשון
ללישתוק קמא דרב פפא ודאי לא תיחוי תיובתא; ללישתוק
בתרא לימא תיחוי תיובתא? (בבא מציעא לד, א)
With regard to the first version of [the halakha of]
Rav Pappa, there would certainly be no refutation;
with regard to the last version, shall we say that there
will be a refutation?

לישתוק קמא. (שני פעל) fut. יתקן
ולישתוק קמא. (שני פעל) fut. יתקן
But according to your position, let him (= R. Akiva)
answer him [with] that [reply]!

* Do not confuse with לישתוק, the plural of the noun, language or version.

SEE: שני

לישתוק/לשתוק. (שקל) fut. יתקן
let him take

לישתוק דמי וליהדר! (כתובות פד, א)
Let him take the money and return [it]!

* Do not confuse with לשתוק, to weigh, the infinitive of the Hebrew verb שקל.

לישתוק/לשתוק. (שקל) fut. יתקן

let him/it be silent

* Do not confuse with לשתוק, to be silent, the infinitive of the Hebrew verb שתיק.

SEE: אשתוק and the next entry.

לישתוק קרא מיניה ישתק תפסוק ממנו

Let Scripture be silent about it!

Let the pasuk omit it!

This expression presents an argument based upon an apparent redundancy in Scripture.

לישתוק קרא מיניה, ואנא ידענא דקדורות הוא! (בבא בתרא
קכ, רע"ב ע"פ במדבר לו:)

Let the pasuk omit it (= this word), and I would have
known that it (= the prohibition) is for [all]
generations!

SEE: ליקטוב ... ולישתוק

(3) יחלק; יחלק; יחלק

let him/us divide; let him/us share

ליפלוג לי נמי מפרדיסי ובושתני דשתל (ב"ב לט, טע"ב)
Let him also share with me the vineyards and gardens
that he planted!

SEE: פלג, אדתי ... לפלוג וליתני בדירה, פלג

ליקום/ליקו/ניקום fut. (קום)

let him/it stand; let him get up; נעמד; נעמד

let us stand; let us get up

ואשנינו ליקו ולקסמו? (יבמות זא, טע"ב)
ואשנינו ליקום ולקסמו? (בבא בתרא קלה, א)

Should we get up and rely upon [forced] explanations?!

SEE: תיקו, קם

ליקני/ניקני fut. (קני)

let him acquire; let us acquire

אי בקספא, ליקני בקספא? (בבא קמא נא, טע"ב)

If money [was paid], let him acquire [the property]
through the money!

SEE: קני

לישנייה (לישנייה) fut. (שאל פעל)

let him ask him

לישנייה לפרא כמה קתיב ... (עבודה זרה ט, א)

let him ask him — the scribe — what number (of
years) is written (in official documents) ...!

SEE: שאיל

לישמעין

SEE: לשמעין

לישתוק (לישני pl.) לשון

(1) tongue; language; expression

מאי משמע דהאי "עובר" לישתוק דאקדומי הוא? (פסחים ז, ב)
What teaches that this [word] is an expression
indicating priority?

(2) version; reported tradition

For examples, see the next entry and

לישתוק אחרת לשון אחר

This term introduces a different version of an
amora's statement or a different report of a
discussion among hakhamim.

סבריה: מאי "מחיצה"? גודא ... לישתוק אחרת אקרי לה:

סבריה: מאי "מחיצה"? פלוגתא. (ב"ב ב, טע"ב - ג, רע"א)

[Some scholars] understood it: What does
mean? "A wall" ... Some report it [in] another version.

[Some scholars] understood it: What does
mean? "A division."

לישתוק בישא לשון הרע

slander; defamation

מפיק ליה בלישתוק בישא, דאמר: היכא משתכח נראה? אלא בי
פלגא דאיכא בשא וכו' (ערכין טו, טע"ב ע"פ שטמ"ק)

he expresses it with slander, for he says: Where is fire
to be found? Only in the house of So-and-so where
there is meat and fish (roasting all the time)!

If he holds like [the opinion of] R. Y'huda, let him act
in accordance with R. Y'huda!

SEE: עבד

ליעול/ניעול fut. (על)

let him come; let him enter

דינא הוא דרבא בר הונא ליעול ברישא. (מועד קטן כה, רע"ב)
It is proper that Rabba b. Huna should come first.

SEE: על

ליערבניהו וליתניהו

let him combine them and teach them!

A difficulty: Why did the tanna list the two cases
or items separately, if there is no distinction
between them? He should have presented one
unified formulation.

ברייא: שנים שהיו מושכין בגמל ומנהיגין בחמור ... קנו ...
(בבא מציעא ח, טע"ב)

תלמוד: ... אי הכי, ליערבניהו וליתניהו: שנים שהיו מושכין
ומנהיגין בין בגמל בין בחמור ... (שם ט, רע"א)

BARAITHA: [If] two [people] were pulling a camel or
leading a donkey ... they acquired the animal through
these actions] ...

TALMUD: ... If so [= if there is really no distinction
between the methods of acquiring a camel and a
donkey], let [the tanna] combine [the two clauses] and
teach them [thus]: [If] two were pulling or leading a
camel or a donkey ...

ליפטר/ניפטר fut. (פטר)

let him/us free; let him/us absolve

זין נמי — נפטריה פת! (ברכות מא, טע"ב)
[As for] wine too — let [the b'rakha over] bread
absolve it (from its own b'rakha when it is drunk
during a meal)!*

* The accepted halakha is that wine always requires its
separate b'rakha.

SEE: פטר, פטור

ליפטר/ניפטר fut. (לתפטר) (פטר אתפטר)

let him be exempt

האי דקאמר: "חצייה שלי" — לחוי כמשיב אבידה וליפטר!
(בבא מציעא ח, טע"א)

[As for] the one who says: "Half of it is mine" — let
him be [regarded] as one returning a lost article, and
let him be exempt (from taking an oath)!*

* The accepted halakha is that wine always requires its
separate b'rakha.

SEE: פטר, פטור

ליפטר/ניפטר fut. (לתפטר) (פטר אתפטר)

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let him be exempt (from taking an oath)!*

* The accepted halakha is that wine always requires its
separate b'rakha.

ליפלוג/ניפלוג fut. (פלג; ליפלוג/ליפלוג pl.)

let him disagree; let him argue

ולפלוג נמי ר' יוסי בהא! (שבת לט, א)

But let R. Yosé disagree about this, too!

let him distinguish; יבחין

let him formulate a distinction

For an example — see לפלוג וליתני בדירה

* The feminine מסייעא is probably the correct form, since
a mishna or a baraita is taken as feminine. Nevertheless,
מסייע — without the final א — occurs frequently.

** A proof from a baraita that is accepted is introduced by
מסייעא ליה לר' ... תניא דמסייעא לך, תניא נמי הכי.

לימא קרא

let the pasuk state ...!

This expression presents an argument that is based
upon the wording of a pasuk.

אמר קרא: "לקיים את ימי הפורים האלה בזמניהם" — זמנים
הרה תיקנו להם. האי מיבעי ליה לגופיה! אם כן, לימא קרא
"זמן!" מאי "זמניהם"? זמנים טובא. (מגילה ב, א ע"פ אסתר
ט:לא)

The pasuk has stated: "To confirm the days of Purim
in their times" [indicating that] they instituted many
times for them (to read the scroll of Esther). (But)
isn't [this] text needed for its literal meaning? If [that
were] so, let the pasuk state "[at the] time"! What [is
the implication of] "their times"? Several times (=

Esther may be read on one of several dates).

לימא תיחוי תיובתיה דר' ...

נאמר תהיה תשובה על של ר' ...

Shall we say [that] there will be a refutation
of [the halakhic opinion of] R. ...?

This expression introduces a refutation of the
opinion of an amora. The refutation is
subsequently rejected.

לימא תיחוי תיובתיה דרב הונא בתרתי? (סוכה ד, ב ושי"נ
בגליון הש"ס)

Shall we say [that] there will be a refutation of [the
halakhic opinion of] Rav Huna with respect to two
[points]?

SEE: תיובתא

ליקטוב

SEE: תיובתא

ליקטוב

SEE: תיובתא

SEE: תיובתא

ליקטוב

SEE: תיובתא

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SEE: תיובתא

SEE: תיובתא

לית (= לא-אית) אין
is not; are not
ולית הילכתא כותיה. (ברכות כב, ו) *But the halakhic ruling is not like him.*
Personal-pronoun suffixes are sometimes appended — just as they are appended to אית — producing the following forms:

he/it (m.) is not	אינו	ליתיה/ליתוהי
she/it (f.) is not	אינה	ליתא/ליתה
they are not	אינם	ליתנהו

ליתא לבריתא מקמי מתניתין. (יבמות פג, רע"א)
The baraita is not [authoritative] in the face of our mishna.
SEE: אית

לית ביה (בה, f.s., m. pl.) אין בו
"there is not in it"; it does not have; it does not contain

לית ביה שנה פרוטה (בבא מציעא כו, ב)
it does not have the value of a p'ruta (coin)
SEE: אית ביה

לית ליה (לה, f.s., m. pl.) אין לו
he does not have; he is not entitled to; he does not agree with
SEE: אית ליה

ולית ליה ל-?
ואין לו ל-?!!
But does he not agree with ...?!!
This expression introduces a rhetorical question that points to a contradiction between the statement of a tanna or an amora — on the one hand — and a pasuk, a mishna, or an authoritative baraita — on the other hand.
ולית ליה לרבי מתניתין "שנים אוחזין ..."?!! (בבא מציעא ז, סע"א ע"פ כת"י)
But does Rabbi not agree with our mishna: "[If] two are holding a garment ..."?!!

לית לן בה אין לנו בה (איסור)
we have no [halakhic objection] to it
ושנתה ... לא אמרו אלא בחמרא ושיכרא, אבל מין — לית לן בה. (פסחים קה, א ורש"י שם)
and [as for] drinking (before the recitation of Havdala) ... we have applied [the restriction] only to wine and beer — but [as for the drinking of] water, we have no [halakhic objection] to it.
SEE: לא אמרו אלא ... אבל ...

ליתא/ליתה אינה
it (f.) is not; it has no substance/validity
SEE: לית, איתא

ליתב/ליתבי fut. (יתב) יושב
let him sit
ליתב מר אפרים ובסותות! (מועד קטן טז, טע"ב)
Let the master sit on cushions and bolsters!

ליתב/ליתבי fut. (נתב)
let him give; let us give
כל דתביב ליה — מ"מיטב" ליתבי ליה! (בבא קמא זב, ע"פ שמות כב, ד)
[Of] whatever [commodity] he gives him [as payment] — he must give him the best [quality]!
SEE: יתב and its note.

ליתיה/ליתוהי אינו
it (m.) is not; it has no substance/validity
SEE: לית, איתיה

ליתנהו אינם
they are not; they have no substance/validity
SEE: לית, איתנהו

ליתני/ליתני fut. (תני) יסנה, ילמד
let him teach; let him state (in a mishna or baraita)
מאי שניא דתני דערבית ברישא? לתני דשמירת ברישא? (ברכות ב, א ע"פ הגהות הב"ח)
Why does [the tanna] state [the law] of the evening first? Let him state [the law] of the morning first!
SEE: תניא

לכאורה* במבט ראשון
at first glance; on the face of it; superficially
לכאורה, כשמואל רהטא: כי מעינת בה, הלכתא כותיה דרב. (כתובות נד, סע"א וע"י רש"י שם)
At first glance, [the mishna] goes according to Sh'muel; when you examine it carefully, [you will discover that] the halakha is in accordance with Rav.
* This word occurs only once in the Talmud, but it is often used in the commentaries and in Modern Hebrew. Its etymology is unclear. See the next note.
** In our editions of Rashi's commentary on this passage, he paraphrases לכאורה with פתאם, in the sense of without thought, as in (משלי זכב) ובא פתאם קשור אל טבח. In a different version of Rashi, however, the word is explained as לכעורה = לאדם קעור, to a sloppy (or careless) person. (שיטה מקובצת שם בשם רש"י שבמהדורא קמא)

לכתוב/ליתב/לכתוב fut. (כתב)
let him/it write
יכתב

לכתוב קרא; לכתוב רחמנא
יכתב הפסוק/הרחמן ... תכתב התורה ...
Let the pasuk write ...! Let the Merciful God write ...! Let the Torah write ...!
Both of these expressions present a difficulty or a proof based upon the wording of a pasuk.
משנה: בית שמאי אוקרים: שאור בקצית, וקמץ בקכותבת. (ביצה ב, רע"א: משנה פ"א מ"א)
תלמוד: מאי טעמיהו דבית שמאי? אם כן, לכתוב רחמנא "קמץ" ולא בעי "שאור"! ... שאור דכתב רחמנא למה ליה לומר כך: שיעורו של זה לא שיעורו של זה (שם זב, ע"פ שמות יג:)
MISHNA: Beth Shammai says: [The minimum amount

of] leavening [that must be removed] is the size of an olive, but [the minimum amount of] hametz is the size of a date.
TALMUD: What is the reason of Beth Shammai? [Because] if so (= that the amounts be the same for both hametz and leavening), let the Torah write "hametz" and it would not need to write "leavening"! ... Why do I need [the word] "leavening" that the Torah wrote? To tell you: The minimum amount of one is not the minimum amount of the other.

לכתוב/ליתב/לכתוב ... ולישתוק יכתב ... ולשתקו
Let [Scripture] write ... and be silent!
This formula presents an argument based upon an apparent redundancy in Scripture.

ר' שמעון אמר לך: מקדי בעלמא דרשינו טעמא דקרא, אם כן לכתוב קרא: "לא ירבה לו נשים" ולשתוק, ואנא אמינא: מה טעם לא ירבה? משום דלא יסור! "לא יסור" למה ליה אפילו אחת ומסירה את לבו — הרי זו לא יסורא. (סנהדרין כא, א ע"פ דברים יז:ז)

R. Shim'on would say to you: Now that we interpret [halakha according to] the reason implied by the pasuk, then let the pasuk write: "He shall not take many wives" and be silent (and not state a reason), and I would say: For what reason should he not take many [wives]? Because [of the danger] that [his heart] might turn away! Why do I need the pasuk to state "[so that his heart] not turn away"? [To teach us that] he should not marry even one woman who would turn his heart away.
SEE: לישתוק קרא מיניה

לכתחילה/לכתחלה

(1) at first; in the first place
יוצאה אשה ... בכל דבר שתתן לתוך פיה, ובלבד שלא תתן לכתחלה בשפת (שבת סד, רע"א: משנה פ"ו מ:)
a woman may go out (into a public domain on the Sabbath) with something in her mouth, provided that she not put [it into her mouth] in the first place on the Sabbath

(2) ideally; with full approval of Jewish law
This term often indicates a before-the-fact perspective towards an act, from which Jewish law either approves or disapproves of the act whose performance is being considered.
יש קשרין שאין חייבין עליהן ... ויש שמויתרין לכתחילה ... (שבת קיא, טע"ב—קלב, רע"א)
There are some knots for which one is not subject to punishment (for Sabbath desecration) ..., and there are some [knots] that are permissible with full approval of Jewish law ...

אם נתגרשה, תישא* — לכתחלה. (גיטין עט, ב)
If [a woman] received a divorce [but she had been alone with her former husband after the bill of divorce had been written for her, but before she received it], she

may (still) marry [someone else] — with full approval of Jewish law.

משנה: אנדרוגינוס נושא ... (יבמות פא, א: משנה פ"ח מ"ו)
תלמוד: "נושא" לכתחלה משמע. (שם פב, ב)
MISHNA: A hermaphrodite may marry ...
TALMUD: [The participle] נושא indicates with full approval of Jewish law.

* According to the Babylonian Talmud, the use of future tense (the imperfect תנשא) means לכתחילה; however, a participle with a definite article prefixed does not mean לכתחילה but דיעבד, after the fact (for example שבת טע"א).
SEE: דעבד

למה ליי למיתני/למיתנא למה לי לשנות ...?
Why does [the tanna] state ...?

This expression points out a difficulty with the language of a mishna or a baraita.

למה לי למיתני "בהמה", ולמה לי למיתני "כלים"? (בבא מציעא לג, ב ע"פ כת"י)
Why does [the tanna] state "an animal," and why does [he] state "utensils"? (= Why is it necessary to mention both words in the mishna?)
* for me, need not be translated into English.

למימרא (ל)מימרא
SEE: (ל)מימרא

לנו (1) לנו
(2) אותנו
to us; for us
us
SEE: — and its notes

לעבד לעבד
SEE: לעבד

לעולם

Besides the Biblical meaning forever, two common usages of this word occur in the Talmud:
(1) ever; always; under all conditions
In this sense it often introduces a didactic statement.

לעולם יהא אדם זהיר בבוד אשתו. (בבא מציעא נט, טע"א)
A person should always be careful about the honor due his wife.

(2) in reality; still; notwithstanding (the difficulty which was raised above)
This usage frequently introduces the reinstatement of an interpretation, an opinion, or a resolution of a difficulty that had been presented earlier. The fuller expression לעולם אימא לך, in reality I will say to you, is often found.

לעולם דלית בהו סימן ... (בבא מציעא כב, ב)
In reality, [the mishna speaks of a case where] they (= the lost sheaves) have no marks of identification ...
* לעולם, with the definite article represented by ל, means to

(or for) the world, as in מ"א: משנה פ"י ט"א
 ** A fuller presentation of this Talmudic passage appears as an example under קאמרת השיטה.

לעולם לא תיפוד לעולם לא תהפוך

In reality, do not reverse (the order of the text)!

For an example — see ב, טז: בבא מציעא.

SEE: מוקפת השיטה, מוקפת השיטה.

לעז*

(1) disrepute; suspicion; discredit

אתה מוציא לעז על גיטין הראשונים (גיטין ה, ט"ב)
 you would cast discredit upon [the validity of] the letters of divorce [of] former [generations]

(2) a foreign language; any language other than Hebrew

קורין אותה ללעזות בלעז (מגילה יז, א: משנה ב, ע"ב כ"ח)
 we may read it (= the scroll of Esther) to those speaking a foreign language in (their) foreign language
 * According to popular etymology, לעז is an acronym for לעז the language of a foreign people, but the root really occurs in Biblical Hebrew, as in לעז בית יעקב מעם לעז (תהלים קיד, יא).

לעיל*/לעילא למעלה

up; above
 דסקין לעילא ודנחתין לתתא (בבא קמא כג, ב)
 those who go up (to Eretz Yisrael) and those who go down (from Eretz Yisrael to Babylonia)

* In the Talmudic commentaries, לעיל is regularly used in the sense of earlier in our (Talmudic) text as opposed to לקמן, later on in our text.
 SEE: לתלו לקמן.

לעילא מ- לפני

before; in the presence of לפני
 שאול שאלתא לעילא מר' תנחום (שבת לא, ע' רש"י שם)
 they asked a question in the presence of R. Tanhūm

לפום לפי

according to; as לפום
 לפום צערא — אגרא. (משנה אבות סוף פרק ה)
 According to the suffering is the reward.

לפום חורפא — שבשפתא. (בבא מציעא צו, ב)
 As [great as] the sharpness [so] is the blunder. (= The more clever one is, the greater his error.)
 SEE: פום

לפי לפי

according to
 For an example — see next entry.

לפי דרכך/דרכנו

"by your/our way"; incidentally

ראיתם את שבי עבדי שהוא תלמיד חכם ויודע שעבדים פטורים מן הקפדה, לפיכך ישן הוא תחת המטה. ולפי דרכנו למדנו, שהנשן תחת המטה לא יצא ידי חובתו. (סוכה כ, ט"ב: משנה פ"ב מ"א)

You have seen Tavi, my slave, who is a Torah scholar and knows that (Canaanite) slaves are exempt from [the duty of] the sukka; therefore he sleeps under the

bed. Incidentally, we have learned that one who sleeps under a bed [in a sukka] has not fulfilled his obligation. For an example of לפי דרכך — see מ"ג: משנה עדויות פ"ב מ"ג.

לפי ש- because

אין אוכלין אזוביון בשבת לפי שאינו מאכל בריאים. (שבת קט, ר"ב: משנה פ"ד מ"ג)

We may not eat Greek hyssop on the Sabbath, because it is not the food of healthy people (but it is obviously a medicine).

לפי תומו/תומה

in his/her innocence; innocently

For an example — see מסיח.

לפיכך therefore

This word expresses a causal relationship between two clauses. When the causality is not clear, the Talmud questions the appropriateness of the word (as in the example below).

משנה: מה יהא בדמיון? ... ר' עקיבא אומר: לא ישתמש בהו; לפיכך אם אבדו, אינו חבב באחריותו. (בבא מציעא כח, ב: משנה פ"ב מ"ז)

תלמוד: "לפיכך" דר' עקיבא למה לוי? (שם כט, ט"ז)
 MISHNA: What will be with the money (which the finder has received from the sale of the animal he found)? ... R. Akiva says: He must not use it; therefore if it is lost, he bears no responsibility for it.
 TALMUD: Why do I need R. Akiva's "therefore"?

לפני ולפנים

the innermost precincts לפני
 אין כהן גדול נכנס בבגדי זהב לפני ולפנים לעבוד עבודה ראש השנה כו"א)

the kohen gadol does not enter the innermost precincts (= the Holy of Holies) in golden garments to perform the service (on Yom Kippur)

זו צריכה לפנים — ולפני ולפנים! (בבא מציעא טז, א)
 This [contradiction] must be brought inside [the beth midrash for it to be resolved] — and into the innermost precincts [of the beth midrash]!

לפנים לפני

inside; within לפני
 זו אינה צריכה לפנים! (בבא מציעא טז, א וע' רש"י שם)
 This [contradiction] does not have to [be brought] inside [the beth midrash for it to be resolved]!

SEE: פנים

לפנים משורת הדין

"inside the line of the law"; in the spirit of generosity (rather than strict legality); beyond the call of duty; beyond the letter of the law

אבוב דשמואל אשכח הנד חמרי במדברא. ואהדרינהו למריהו לבתר תריסר ירחי שתא — לפנים משורת הדין. (ב"מ כד, ב)

Sh'muel's father found some donkeys in the desert, and

he returned them to their owners twelve months later — beyond the call of duty.

לצדדין (ל)צדדין SEE:

לקבל כנגד; מול

against; opposite; in the presence of

אבא לקבל אלפא חמרא שתי. (מגילה יב, ב ע"פ דניאל ה:א)
 My father drank wine in the presence of a thousand [people].

לקח (לקח: לוקח, prt. יקח, fut.)

(1) he bought; he purchased

This is the meaning in Mishnaic Hebrew.

זה אומר: עד שלא מכרתי, וזה אומר: משלקחתי. (בבא מציעא ק, ר"א: משנה פ"ח מ"ד)

One says: [The animal was born] before I sold [its mother], and the other says: [It was born] after I bought [its mother].

(2) he took

This meaning is common in Biblical Hebrew and in Modern Hebrew, but rare in Mishnaic Hebrew.*

נטילת לולב דתתיב: "ולקחתם לכם ביום הראשון ..." (מגילה כב, ע"פ ויקרא כג, כ)

taking the lulav, as it is written: "And you shall take for yourselves on the first day ..."

* In Mishnaic and Talmudic Hebrew, taking is expressed by the verb לטול (as in נטילת לולב in the example).

לקי לקי, fut. למילקא/למילקי, inf.) לקי

afflicted; punished by flogging לוקה

כיון דעבר אמימרא דרחמנא, לקי. (תמורה ה, ר"א)
 Since he has transgressed the word of God, he is punished by flogging.

SEE: לוקה and its note

לקמיה

before him; into his presence לפניו

לקמו

(1) לפנינו before us; into our presence

כי אתו לקמו לדינא ... (כתובות יט, א)
 when they come before us in court ...

(2) הלאה; למטה

further on (in our text); below

קדבעינו למימר לקמו (בבא מציעא כא, ב)

as we are going to say further on
 SEE: קדבעינו למימר לקמו, לעיל

לשום for the sake of; for the purpose of

For an example, see שום.

לשון הבאי/הוואי rhetorical exaggeration

דברה תורה לשון הוואי: "ערים גדולות ובצורות בשמים" (חולין צ, ב ע"פ דברים א:כח ורש"י לדברים שם)
 The Torah (sometimes) spoke with rhetorical exaggeration: "The cities are large and fortified up to heaven."

לשם for the sake of; for the purpose of

לשם is often used with personal-pronoun suffixes:

for his/its (m.) own sake לשמו

for her/its (f.) own sake לשמה

For examples, see שם.

לשמענינו/לישמענינו (לשמענינו: ינו, fut.)

(שמע אפעל) לשמיע אותנו; לקמד אותנו

let him inform us; let him teach us

This term is used in pointing out a difficulty regarding the tanna's or amora's halakhic formulation. It is argued that a somewhat different formulation would have been more logical.

משנה: מטביל בחזרת עד שמיגע לפרפרת הפת. (פסחים קיד, ט"א: משנה פ"י מ"ג)

תלמוד: ... לישמענינו שאר ירקות! (פסחים קיד, ר"ב)
 MISHNA: He dips the lettuce (= the bitter herb for "karpas") before he has reached the bitter herb [that is eaten] after the matza.

TALMUD: [Why does the tanna state that the dipping is with a bitter herb?] ... let him teach us [dipping with] other vegetables (not necessarily bitter ones)!

SEE: אשמענינו

לשנה לשנה כעבור שנה

זימנא חדא איקלע אמיר לאתרינ ... לשנה תו איקלע לאתרינ (פסחים קז, א)

Ammemar once happened to come to our town ... A year later he happened to come to our town again ...

לשקול לשקול

SEE: לישקול

לשתוק לשתוק

SEE: לישתוק

is [the following halakhic difference] between them, as in this instance:

איבא בינייהו דאיבא בי כנישתא אחרית. (בבא בתרא שם)
There is [the following halakhic difference] between them: [a case] where another synagogue is available.
(On the one hand, prayer would not be interrupted; but on the other hand, they might still neglect to build a replacement for the synagogue that has been demolished.)

* In a few instances, the *מאי* question is raised after the halakhic difference has already been stated. In such cases, it seeks the reasoning behind the controversy, like the question *מאי קמפלגי* (בבא בתרא שם). See *שבת ע"ב* and Rashi's comment there.

מאי ד- מה ש- what; that which; whatever

מאי דהוה הוה מה שהיה היה.

Whatever occurred has occurred (and it is only of academic interest, with no relevance for normative behavior in the present or in the future).

כיצד הלבישו? כיצד הלבישו? מאי דהוה הוה? (וימא ה,ב)
How did he dress them? (= In what order were Aharon and his sons dressed in priestly garments?)
How did he dress them?! Whatever occurred occurred.

מאי דחקיה דר'... לאוקומי מתניתין

מה דחקו של ר'... להעמיד את משנתנו?...

What is the [factor that exerted] pressure upon (the amora) R. ... to interpret our mishna (in a less than satisfactory manner — for example, in accordance with a minority tannaitic opinion, rather than with the majority)?

For an example — see *שבת קמ"ו*.

SEE: דקס, אוקי.

מאי דכתיב מהו שכתוב?...

What is [the aggadic teaching that can be derived from] what is written (in Scripture)...? מאי דכתיב ויהי רק, אין בו מים? ממשמע שנאמר ויהי רק — איני יודע ש"אין בו מים"? אלא מה תלמוד לומר "אין בו מים"? מים אין בו, אבל נחשים ועקרבים יש בו. (שבת כב, רע"א ע"פ בראשית לזכר וע"י רש"י שם)

What is [the aggadic teaching that can be derived from] what is written "and the pit was empty, there was no water in it"? From the implication of what was said "and the pit was empty" do I not understand that "there was no water in it"? What teaching, then, [does] "there is no water in it" [mean] to convey? There is no water in it, but there are snakes and scorpions in it. (Thus the pasuk means that the pit was empty only with regard to water.)

evidence is presented that contradicts the proposed interpretation.

SEE: אוקי.

מאי איבא למימר

... מה יש לומר? ...
This rhetorical question is used at the end of a sentence to point out a difficulty.

הניחא לר' יוחנן, אלא לר' לוי, מאי איבא למימר? (וימא ע"ב)

This is reasonable according to R. Yohanan, but according to Resh Lakish, what is there to say?!

SEE: איבא למימר

מאי איבא מה תפיסה [זו]

"What is [this] seizing (upon this particular case)?" Why did the tanna single out ...?

This expression introduces a difficulty: In formulating the mishna or baraita under discussion, why did the tanna speak of one case in particular — implying that his halakha applies exclusively to it? In reality, there are grounds for applying that halakha to other cases as well!

משנה: ערבי פסחים סמוך למנחה לא יאכל אדם עד שתחשך. (פסחים צט, רע"א: משנה פ"י מ"א)

תלמוד: מאי איבא "ערבי פסחים"? אפילו ערבי שבתות וימים טובים נמי! (שם צט,ב)

MISHNA: On the eves of Pesah festivals one may not dine from before minḥa until it becomes dark.

TALMUD: Why [did the tanna] single out "the eves of Pesah festivals"? [The same rule should] also [apply to] the eves of Sabbaths and [other] festivals as well!

SEE: איבא

מאי אית לך למימר אלא מאי אית לך למימר

מאי בינייהו מה ביניהם

What is [the halakhic difference] between them?

After a controversy has been presented between two ḥakhamim who gave different reasons or different formulations, the Talmud often asks: In what case is there a distinction between the two opinions in the application of the halakha?*

אמר רב חסדא: לא ליקטור איניש בי כנישתא עד דבני בי כנישתא אחרית. איבא דאמר: משום פשיעותא, ואיבא דאמר: משום צלוני. מאי בינייהו? (בבא בתרא ג,ב)

Rav Ḥisda said: One should not demolish one synagogue before he builds another. Some say: on account of neglecting [to build another], and others say: on account of [the interruption of] prayer. What is [the halakhic difference] between them?

The answer to such a query is generally a case that is introduced by the formula *מאי בינייהו*, there

This [mishna] indicates: Mitzvoth require intention ... Where is the proof? Perhaps in reality mitzvoth do not require intention (and the mishna can be explained differently, so that there will be no proof).

(2) In some instances, this question is immediately answered with a presentation of evidence supporting the previous statement.

תנא הקנסה נמי "הוצאה" קרי לה. ממאי? מדתנן: המוציא מרשות לרשות חייב — מי לא עסקינן דקא מעייל מרשות הרבים לרשות היחיד, וקא קרי לה "הוצאה"? (שבת ב,ב)
The tanna also refers to bringing in as *הוצאה*. Where is the proof? From [the fact] that we stated [in the mishna]: One who is מוציא from one domain to another domain [on the Sabbath] is liable. Are we not (also) dealing with carrying from the public domain into the private domain, and he calls it *הוצאה* (even though the transfer is from outside to inside)?!

ומאי אולמיה ד... מ... ומה כחו של ... מ...
What is the strength (or superiority) of ... over ...?

This formula presents a difficulty: Why should this text (or halakha or factor) be regarded as superior to the other one?

מאי אולמיה דהאי סתמא מהאי סתמא? (סנהדרין לד,ב)
What is the superiority of this anonymous [mishna] over the other anonymous [mishna]? (= Why is one more authoritative than the other?)

במאי אוקימא במה העמידת אותה?

In what [manner] have you set it up?

How have you interpreted it (= the text)?

This question introduces a difficulty with regard to an interpretation, which was proposed in the Talmud. According to that proposal, a mishna or baraita must be set up in accordance with the opinion of only one of the two tannaim involved in a controversy (e.g., ר' ישמעאל בב"ק לו,ב), or it must be explained as dealing with specific circumstances (e.g., שם פז,ב, when they are not dependent on his table). Now,

NOTE: There are many common verbal forms in Aramaic that begin with the consonant מ. Except for the *מל*, the present tense of all *binyanim* (e.g., *מגבי*, causing to be collected in the *מפעל*) has a -מ prefix, and so does the infinitive of the *מל* (e.g., *ממיר*, to say). For the convenience of the learner, many of these forms are presented as separate entries at מ — even when the main verbal entry (third person, masculine singular of the past tense, e.g., *מגבי*, he caused to be collected, and *ממר*, he said) appears at its appropriate place. Most of these מ entries omit explanations and examples, and the learner is referred to the main verbal entries for such data. For more information about the conjugation of the Aramaic verb, see *Grammar for Gemara*: Chapter 3.

מ

one hundred

מאה

מאה

מאתר ש-; מאתר ד-*

in view of the fact that; since

ומאתר דהלכתא, קרא למה לך? (נדה לב, סע"א)
But since [this law is] a halakhic tradition, why do I need a Biblical source [for it]?

* The first expression is Hebrew, and the second is Aramaic. The word *מאתר* by itself means *after* in the temporal sense. With the -מ prefix, however, it has that meaning only rarely, as in *מאתר* "with a golden city".

מאי *interrog.

what? what is it? מהו? מהו?

מאי "בעיר שלזהב"? (שבת נט, סע"א ע"פ משנה פ"ו מ"א)
What is [the meaning of] "with a golden city"?

what is the halakhic ruling? מהו הדין?
In this sense, this interrogative pronoun usually appears at the end of the question.

ביום הכיפורים — מאי? (וימא ע"ב)
What is the halakhic ruling [regarding the wearing of bamboo sandals] on Yom Kippur?

* Sometimes, *מאי* is followed by -ד and serves as a relative pronoun — rather than an interrogative. See *מאי ד-* and *מאי דהוה הוה*.

ובמאי ובמהו

And with what [circumstances are we dealing]?

This question — like the full formulation *מאי דהוה הוה* — introduces a difficulty, usually in the form of a dilemma.

For an example — see *רע"ב*.

SEE: *מאי דהוה הוה*

ממאי ממיהו מנין לך ראיה?

"From what?" Where is your proof?

(1) This question usually introduces a challenge to a statement that has just been quoted in the Talmud, on the grounds that the statement lacks evidence. It is often followed by *דילמא*, perhaps.

זאת אומרת: מצוות צריכות קנה ... ממאי? דילמא לעולם מצוות אין צריכות קנה ... (פסחים קיד, רע"ב)

This difficulty is raised against a proposed interpretation of a mishna, baraita, or amoraic statement on the grounds that the halakha that emerges is self-evident. The Talmud then proceeds to explain that, in reality, the halakha that emerges from the proposed interpretation is not self-evident.*

בריתא: טומנין בגיזי צמר ... ובמכין ואין מטלטלין אותן ... תלמוד: הכי קאמר: אם לא טמן בהן, אין מטלטלין אותן. אי הכי, מאי למיקרא? (שבת מח,א)
BARAITHA: We may store [food] in wool shearings ... and in cloth material (on the Sabbath), but we may not handle them (because they are "muktze") ...
TALMUD: This is what [the baraita] means: If no one has stored in them, we may not handle them. If so (= according to this explanation), what [is the baraita coming] to say (since cloth material not meant for Sabbath use is certainly "muktze")?

* If that explanation does not satisfy the Talmud, the difficulty is reiterated: ואפתי מאי למיקרא, but still what [does it come] to say? For an example — see סע"א טע"ב. SEE: (ל)מיקרא

מאי משמע מה מלמד

(1) What does it teach? What [support] does [the Biblical passage just now cited] convey (for the halakha or aggada under discussion)?

בהנאה מניין? תלמוד לומר: "ובעל השור נקי". מאי משמע? שמעון בן זומא אומר: קאדם שאומר לחבירו: "נצא פלוני נקי מןקסיר". (בבא קמא מא,א ע"פ שמות כא:כח)
From where [do I derive the prohibition of deriving] benefit (from the carcass of the ox that was put to death by stoning)? Scripture states: "And the owner of the ox is 'clean.'" What does [this pasuk] teach (in support of this halakha)? Shim'on b. Zoma says: [It is] like a person who says to his friend: "So-and-so has been 'cleaned out' of his property."

(2) What [pasuk] indicates (support for the definition proposed in the Talmud)?

אמר רב יהודה אמר שמואל: כל המצוות מברך עליהן עובר לעשייתן. מאי משמע דהאי "עובר" לישנא דאקדומי הוא? (פסחים ז,ב)

Rav Y'huda said quoting Sh'muel: For all mitzvot one recites a b'rakha prior (עובר) to performing them. What [pasuk] indicates that this [word] is an expression denoting "priority"?

SEE: משמע, מאי קרא, מאי תלמודא

A baraita has cited two proofs based on Scripture, with the second one introduced by the expression ואם נפשך לומר, and if it is your desire to say (otherwise). Now the Talmud raises the difficulty: Why would you want to say otherwise? What fault do you find with the first proof, presented by the tanna earlier in the baraita, that compels you to bring a second proof?

For an example — see בבא קמא פג,ב.

SEE: (ו)אם נפשך לומר

ומאי חזית מה ראית

"What did you see?" On what grounds have you determined to ...? Why?

This question introduces a difficulty that is due to apparent arbitrariness.

ומאי חזית דסמכת אהנין סמוך אהנין (סנהדרין כז, רע"א)
But on what grounds have you determined to rely upon these [witnesses]? Rely upon those!

SEE: מה ראית

מאי טעמא מהו הטעם?

A question: What is the Scriptural basis, the rationale, or the halakhic foundation of the statement that was just quoted in the Talmud?

מגילה בשבת לא קרינו. מאי טעמא? (מגילה ד, טע"ב)
We do not read the scroll (of Esther) on the Sabbath. What is the reason?

מאי לאו מהו האם לא (מדבר ב...)?

What [are the circumstances]? Is it (= the text) not [referring to] ...?*

An introduction to a proof or a refutation that adopts a particular interpretation of the text that is quoted. The Talmud usually proceeds to reject the argument by offering a different interpretation of that text.

"וכתב לה" — לשמה. מאי? לאו כתיבת הגט? לא! חתימת עדים. (גיטין כג,א ע"פ דברים כד:א)
"And he shall write for her" — [expressly] for her sake. What [are the circumstances]? Is it (= the pasuk) not [referring to] the writing of the bill of divorce (which must be written expressly for the sake of the woman being divorced)? No! [The pasuk refers to] the signing by the witnesses (hence it is merely their signatures that must be written expressly for her sake — not necessarily the text of the bill of divorce).

* Many prefer to read מאי לאו as a unified idiomatic expression meaning isn't it (talking about)? — without translating מאי literally.

מאי למיקרא

מה לומר? What [does it come] to say?

ואי תקון רבנו, כי לא אמר — מאי הוי? (ב"מ י, טע"א)
But if the hakhamim have enacted (a law that one automatically acquires objects located within four cubits of himself), what does it matter if he did not declare (that he intends to acquire the object)?

SEE: הוה

מאי הוי עלה מה יהיה עליה?

What will [the halakhic ruling] be about it?

This question is asked by the Talmud about a problem or a controversy presented earlier in the discussion that still remains undecided.

ההיא מסותא דהו מנצו עליה בי תרי ... מאי הוי עליה דמסותא? (בבא מציעא ו, רע"ב - ז,א)
[There was] a bathhouse whose [ownership] two people were disputing ... What will [the halakhic ruling] be about it, [i.e.] the bathhouse?

מאי היא מה היא?

What does it mean? To what is it referring?

This question seeks a clarification of the statement, the expression, or the word that immediately precedes it.

"וכבדתו מעשות דרכיך" — שלא יהא הילוכך שלשבת כהילוכך שלחול. מאי היא? (שבת קיג, רע"ב ע"פ ישעיהו נח:ג)
("And you shall honor it by not doing your usual actions") — that your walking on the Sabbath shall not be like your walking on weekdays. What does it mean?

For another example, see אמרו דבר אחד.

מאי "ואומר" מהו "ואומר"?

What is [the need for] "and it says ..."?

A baraita or a mishna has cited two different proofs from Scripture, with the second one introduced by the term ואומר, and it says. Now the Talmud raises the difficulty: Why did the tanna need to quote a second text as proof? The first one should have been sufficient to prove the point! In response, the Talmud shows that the second proof is necessary after all.

ר' מאיר אומר: גין קד ובין קד אתם קרויים בנים, שנאמר: "בנים סקלים המה". ואומר: "בנים לא אמו בם" ... מאי "ואומר" ...? (קידושין לז,א ע"פ ירמיהו ד:כב ודברים לב:כ)
R. Meir says: In any event (whether you act like sons or not) you are called sons, as it has been stated: "They are foolish sons," and it says: "[They are] sons in whom there is no faithfulness" ... What is [the need for] "and it says ..."? (i.e., the second proof)?

SEE: ואומר

מאי "ואם נפשך לומר"

מהו "ואם נפשך לומר" ...?

What is [the meaning of] "and if it is your desire to say (otherwise)"?

מאי דעתך/דעתך? מה דעתך?

"What is your opinion?" What is your reasoning (upon which you base your opinion)?

This question together with the subsequent answer serves to lay the foundation for a difficulty.

רבינא אשכחיה לרב אחא ברבי דרבא דהוה מהדר אמריה. אמר ליה: מאי דעתך? דמרירין טפין והא "חצת" תנו ... ואמר ר' אושעיא: מצוה בחצרת! (פסחים לט,א)
Rabina found R. Aha, son of Rava, who was seeking "m'rirta" (for the mitzva of bitter herbs at the Seder). He (= Rabina) said to him: What is your reasoning? That they are most bitter! But have we not learnt (in the mishna) "lettuce" ... and R. Oshaya said: It is [preferable to fulfill the] mitzva with lettuce!

מאי דרש (דרוש pl.)

What did he interpret? מה דרש?

מאי דרש (דרש pl.)

What does he interpret? מה דרש?

This question — in either the past or the present tense — is used in two different senses:

(1) For what point did he find support in this Biblical passage? What did he derive from it?*

ורבנו, האי "לך" מאי דרשי ביה? (סוכה כז,ב ע"פ דברים טז:ג)
And [as for] the Hakhamim, for what point do they find support in this [word] (= to you)?

(2) What pasuk did he interpret in support of this point?

בריתא: ... ולא פתחו ולא הותירו על מה שכתוב בתורה — חוץ ממקרא מגילה.

תלמוד: מאי דרש? (מגילה יד,א)

BARAITHA: [The prophets] did not subtract [from], nor did they add to what is written in the Torah — except for [the mitzva of] reading the scroll of Esther.

TALMUD: What [pasuk] did they interpret (in support of this new mitzva)?

* In this usage, the verb דרש is followed by ביה, in it, or חוץ, in them.

SEE: דרש

מאי האי מה זה?

What is [the meaning or reason for] this?

This question usually appears in the course of an aggadic discussion.

אמר ליה קיסר לרבו גמליאל: ידענא אלקיכו מאי קא עבדי ... אתנגיד ואיתנת. אמר ליה: מאי האי? (סנהדרין לט,א ע"פ כתי")

The (Roman) Emperor said to Rabban Gamliel: I know what your God is doing ... [Rabban Gamliel] became faint and sighed. [The Emperor] said to him: What is this? (= Why are you upset?)
SEE: האי מאי

מאי הוי מה יהיה?

What will be? מה יהיה?

Why is it significant? What does it matter?

The clarification that follows is usually introduced by the term קאמר, *this is what he means*.

בריתא: הוּי לַפְּנֵי מִינֵי אוֹכְלִים — בּוֹרֵר וְאוֹכֵל, בּוֹרֵר וּמְנִיחַ; וְלֹא יִבְרֹר, וְאִם בִּירֵר חֵיב חֲטָא. תלמוד: מאי קאמר? אמר עולא: הכי קאמר ... (שבת עד, רע"א ורש"י שם)

BARAITHA: [If] various foods are before him, he may select and eat, he may select and put aside; but he must not select, and if he does select, he is bound to bring a sin-offering.

TALMUD: What does he (= the tanna) mean (since there are elements in the baraita that seem to contradict each other)? Ulla said: This is what he means ...

SEE: אמר

ומאי קושניא

What is the difficulty?!

This rhetorical question introduces the resolution of a difficulty.

משנה: מי שבא בדרך ולא היה בידו לולב ליטול — לכשיבא לביתו יטול על שלחנו. (סוכה לח, רע"א: משנה פ"ג מ"ט) תלמוד: אמר: נוסלו על שלחנו, למימרא דמפסיק, ורמינהי: משנה: אם התחילו, אין מפסיקין ... (משנה שבת פ"א מ"ב) תלמוד: אמר רבא: מאי קושניא? דילמא הוּא דאורייתא, הוּא דרבנן (שם)

MISHNA: [If] a man was travelling on the road and had no lulav to take (to perform the mitzva), when he comes home he should take [it, even if he remembers while eating] at his table.

TALMUD: You said: He should take it (even) at his table, indicating that he must interrupt [his meal to do so], but note the contradiction between them (= two mishnayoth):

MISHNA: If they have begun (e.g., to eat a meal), they need not stop [in order to pray]! ...

TALMUD: Rava said: What is the difficulty?! Perhaps [this distinction is due to the fact that] the former (= the mitzva of lulav) is of Torah status, (while) the latter (= the mitzva of daily prayer) is of Rabbinic status!

SEE: קושניא, לא קושניא

במאי קמיפלגי

About what [issue] do they disagree?

After a controversy between two hakhamim has been presented, the Talmud often seeks to determine the underlying principle in dispute or the reasons of the two disputants.

... בערב ... קורא קריאת שמע ומתפלל ... ר' יהושע בן לוי אומר: תפילות באמצע תקנות. במאי קא מיפלגי? אי בעית אימא: קרא, אי בעית אימא: סברא ... (ברכות ד, ב) In the evening he should read the Sh'ma and recite the Amida ... R. Y'hoshua b. Levi says: The Amidoth were arranged [to be said] in the middle (= between the two recitations of Sh'ma, so that the Amida

that the set of circumstances that has thus been established seems arbitrary.

משנה: [המדר הנאה מהבדל] מלמדו מדרש, הלכות, ואגדות, אבל לא למדנו מקרא. (נדרים לה, רע"ב: משנה פ"ד מ"ג) תלמוד: אמר שמואל: במקום שנוטלין שקר על המקרא, ואין נוטלין שקר על המדרש. מאי פסקא? (שם לו, סע"ב) MISHNA: [If one is under a vow not to benefit from his friend] he may teach him midrash, halakhoth, and aggadoth, but he may not teach him Scripture.

TALMUD: Sh'muel said: [The mishna is speaking] of a place where [teachers] receive remuneration for [teaching] Scripture, but they do not receive remuneration for midrash. (But) why would [the tanna] establish it (= such a situation)?! (It is arbitrary to assume that the teachers get paid for teaching Scripture, but not for teaching midrash.)

* According to Rashi פסקא seems to be a verb from the root פסק, decide or establish. The final נ- is apparently a pronoun suffix, the equivalent of ה-, which expresses the direct object, it. In בבא מציעא לב, ב — our editions of both the Talmudic text and of Rashi read פסקת, you established, a verbal form without a direct-object pronoun suffix. See Rashi's commentary there and on נ, ט, and נ, ט, in the same tractate. On the other hand, it has been suggested that פסקא in this expression is a noun, meaning decision or distinction, and should be vocalized accordingly. Thus פסקא would mean: What is [the basis for] this decision/distinction? See Rav E. Z. Melamed, Eshnas HaTalmud, p. 48.

SEE: פסק

מאי קא משמע לן

What [new point] is he teaching us?

This question points out a difficulty: Since the amora's halakha was already known to us from a mishna, a baraita, or the amora's own statement on another occasion — why did the amora present it again?

אמר רבה בר נתן: טענו חטין והודה לו בשעורין — פטור. מאי קא משמע לן? תנינא: טענו חטין והודה לו בשעורין — פטור! (בבא קמא לה, סע"ב)

Rabba b. Nathan said: [If the plaintiff] claimed wheat from him (= the defendant), and he admitted [he owed] him barley — he is exempt. What [new point] is he teaching us? We have [already] learnt (in a mishna): [If the plaintiff] claimed wheat from him and he admitted [he owed] him barley — he is exempt!

SEE: משמע, קא משמע לן, פשיטא

מאי קאמר

What does he mean?

This question seeks a clarification of the meaning of a mishna, a baraita, an amoraic statement, or a pasuk — when one or more of its words are obscure, when its syntax is difficult, or when its content seems self-contradictory or superfluous

text the Talmud has just quoted contains a word, a term, or an element that does not belong in it.

הדר בחצר חבירו שלא מדעתו ... אינו צריך להעלות לו שקר, והשוכר בית מראובן מעלה שקר לשמעון. שמעון מאי עבידתיה? (בבא קמא כא, רע"א)

One who lives in another's courtyard without his (= the owner's) knowledge ... does not have to pay him rent, but one who rents a house from Re'uven must pay rent to Shim'on. Why is Shim'on mentioned here?

* In some instances, a feminine-singular suffix (in עבידתה) or a plural suffix (in עבידתייהו) is used.

SEE: עבידתא, מאן דכר שמיא

במאי עסיקין

With what [circumstances] are we dealing?

This question introduces a difficulty — usually in the form of a dilemma.

אמר רב יהודה: פותח אדם דלת כנגד המדורה בשבת. לויט עלה אבין. במאי עסיקין? איילמא ברוח מצויה, מאי טעמא דמאן דאסר? ואי ברוח שאינה מצויה, מאי טעמא דמאן דשרי? (שבת קכ, ע"פ כת"י)

Rav Y'huda said: One may open a door opposite a fire on the Sabbath. Abbaye condemns this (ruling). (Now the Talmud asks:) With what circumstances are we dealing? If we should say where there is a normal wind [blowing, then] what is the reason of the one who prohibits (since the wind will not fan the flame, even with the door open)?! But if there is an unusual[ly strong] wind [blowing, then] what is the reason of the one who permits (since the wind will fan the flame)?! SEE: עסק, הקא במאי עסיקין

במאי פליגי

About what do they differ?!

Usually, this expression introduces a difficulty regarding the explanation of a controversy, as if to say: In light of our previous discussion, what case is left for the two disputants to disagree about?

מודה הוּא ר' יהודה להקמים בזיתים וענבים, ומודים הקמים לר' יהודה בשאר פירות. אמר ליה ר' ירמיה לר' אבא: אלא במאי פליגי? (שבת קמג, ב)

R. Y'huda agrees with the Hakhamim with respect to olives and grapes [that they may not be squeezed on the Sabbath], while the Hakhamim agree with R. Y'huda with respect to other fruits [that it is permitted to squeeze them]. R. Yirm'ya said to R. Abba: About what [fruits], then, do they differ?!

SEE: פליגי

ומאי פסקא

But why would [the tanna] establish it (= such a situation)?!

This question points out a difficulty with a proposal that has been put forward to explain the scenario of a mishna or baraita, on the grounds

"The Aramaic in the Torah" — what is it? [The expression] יגר שהדותא (the pile of testimony).

SEE: ניהו

מאי נפקא לך מינה

"What comes out of it for you?!" What difference does it make to you?!

This rhetorical question indicates a difficulty: Why be concerned about something that really makes no difference?!

אמר ליה אבין לרב יוסף: הא דר' יצחק — גמרא או סברא? אמר ליה: מאי נפקא לך מינה? (עירובין ס, סע"א ותוס' שם) Abbaye said to Rav Yosef: Is this [ruling] of R. Yitzhak a received tradition or [is it based upon] reason? He (= Rav Yosef) said to him: What difference does it make to us?!

* Sometimes, the pronoun is ליה, to him, or לן, to us.

** Do not confuse this entry with the next one.

SEE: נפקא ליה, נפקא and its note

למאי נפקא מינה

"With regard to what, does something come out of it?" In what case is there a halakhic difference?

This real question is followed by an answer that explains the halakhic significance of the point under discussion.*

הספידא — יקרא דחיי הוי או יקרא דשכיבי הוי? למאי נפקא מינה? דאמר: "לא תספדוה להווא גברא." (סנהדרין מו, סע"ב) Is [the purpose of] a eulogy the honor of the living [relatives] or the honor of the dead? In what case is there a halakhic difference? Where [the deceased] had said: "Don't eulogize me!"

* Do not confuse this entry with the previous one.

SEE: נפקא מינה, נפקא ליה, נפקא and its note

מאי עביד/עבדי ליה

What will he/they do with it?

This question poses a difficulty for a specific tanna or amora. According to his opinion, there is a superfluous Biblical word, expression, or pasuk.

ור' אליעזר — האי "קל האזרח (בישראל) ישבו בסוכות" — מאי עביד ליה? (סוכה כז, ע"פ ויקרא כג:ב) And [as for] R. Eliezer — what will he do with this (superfluous passage): "All the citizens (among the Jewish people shall dwell in sukkoth)," (since according to R. Eliezer, the beginning of the same pasuk already states the obligation of dwelling in sukkoth)?

SEE: עבד

מאי עבידתיה

מה מעשהו (כאן)?! מה מקומו (כאן)?!

What is its business (here)?! Why is it mentioned (here)?!

This rhetorical question points out a difficulty: The

follows Sh'ma in the morning and precedes Sh'ma in the evening). About what [issue] do they disagree? If you want, you may say it is [the interpretation of] a pasuk, or, if you want, it is [a difference in] reasoning...

SEE: מילפליג and the note about its pronunciation.

מאי קסבר

מה הוא סובר? What [opinion] does he hold? This question introduces a dilemma, as if to say: Whichever opinion this hakham holds on the issue, there is a difficulty.

משנה: מאימתי קורין את שמע בערבית? משנה: מהכניס נכנסים לאכול בתרומתו עד סוף האשמורה הראשונה — דברי ר' אליעזר. (ברכות ב, רע"א: משנה פ"א מ"א)

תלמוד: מאי קסבר ר' אליעזר? אי קסבר שלש משמרות הוי הלילה, לימא עד ארבע שעות! ואי קסבר ארבע משמרות הוי הלילה, לימא עד שלש שעות! (שם ג, רע"א)

MISHNA: From when may one recite the Sh'ma in the evening? From the moment the kohanim enter to eat their t'ruma until the end of the first watch — the words of R. Eliezer.

TALMUD: What [opinion] does R. Eliezer hold? If he holds that the night has three watches, let him say: "until four hours [have passed]"! But if he holds that night has four watches, let him say: "until three hours [have passed]"!

SEE: סבר, מה נפישד

מאי קרא/קרא

מהו הקטוב? What is the pasuk? This question asks: What is the Scriptural source for the halakha or aggada that has just been quoted in the Talmud?*

ותיקין היו גומרין אותה עם הנץ החמה כדי שיקסמו גאולה לתפלה, ונמצא מתפלל ביום. אמר ר' זירא: מאי קרא? "ויראוך עם שמש" (ברכות ט, ע"פ תהלים עב)

The pious used to finish it (= the Sh'ma) with sunrise, in order to join [the b'rakha] of the Amida and consequently recite the Amida by day. R. Zera said: What is the pasuk? "They shall revere you at sunrise ..."

* Some vocalize this expression? קרא/קרא and translate it: From which pasuk?

** According to the Ramban in his discussion of the Rambam's "first principle" in the Sefer HaMitzvot, this question seeks a mere support or intimation (אקסמקתא) — rather than a real source.

SEE: קרא, אי, מאי משמע, מאי תלמודא

מאי רבותא/רבותיה

"מהו הגדלה (של)?" מהו החידוש (של)?

"What is the/his advantage?" What is the/his uniqueness? What is the/his noteworthy point?

ברייטא: אפילו אגריפס המלך ... אותו היום לא יאכל עד שתחשך.

תלמוד: ... מאי רבותיה דאגריפס? (פסחים קז, רע"ב) BARAITHA: Even King Agrippas may not eat on that day (before Pesah) until it becomes dark.

TALMUD: ... what is the uniqueness of Agrippas?

SEE: רבותא

מאי שניר דהאי שניר

מה שניר ששניר זה? What [else] did [the tanna] omit that he omitted this?

This question, a challenge to the explanation that was just proposed, תנא ושניר, is based upon the practice of some tannaim to formulate partial lists that omit several items — but never only one item.

SEE: תנא ושניר

מאי שניא

מה שניא? מה נשתנה?

"[For] what [reason] did it differ?" How is it unique?!

This expression is used to present a difficulty.

ורב, מאי שניא הני? (שבת סדב) But [according to] Rav, how are these (ornaments) unique?!

* A parallel expression is found in Mishnaic Hebrew:

מה שנה זה מן היושב בביתו? (הוריות ג, ב: משנה פ"א מ"ב) SEE: שניא

מאי שניא ד-

"מה נשתנה ש-...?" מהו הפעם ש-... מדוע? "For] what [reason] does it differ that ...?!" What is the reason that ...? Why ...?!

מאי שניא דתני דערבית ברישא? לתני דשחרית ברישא? (ברכות ב, ע"פ הגהות הב"ח)

Why does [the tanna] state [the law] of the evening first? Let him state [the law] of the morning first!

* See previous entry.

מאי שניא ... (ו)מאי שניא ...

מה נשתנה ... מ-...?

What is the difference between ... and ...?!

מאי שניא רישא ומאי שניא סיפא? (שבת ע, רע"א ועוד) What is the difference between the first clause and the latter clause?!

SEE: מאי שניא

מאי תלמודא

מהו תלמודא? What is [the basis for] the deduction [from Scripture]?

This question seeks an explanation of the concise midrashic derivation that has just been quoted in the Talmud.

"ביתד" — ביאתד, מן המין. אתה אומר: מן המין, או אינו אלא משמאל? תלמוד לומר: "ביתד". מאי תלמודא? אמר

רבה: דרך ביאתד מן המין — דכי עקר אגניש כרעיה, דמינא עקר ברישא. (מנחות לד, א ע"פ דברים ו:ט) "Upon the door-posts of] your house" — as you enter, on the right side. Do you say: On the right side — or perhaps it should really be on the left side? Scripture teaches: "Your house." What is [the basis for] the deduction (from Scripture that "your house" implies the right side)? Rabba said: The way you enter [means] on the right, for when a man lifts his foot [to enter], he lifts his right foot first.

SEE: מאי משמע, מאי קרא/קרא, תלמודא

מאי תקנתיה

מהי תקנתו? What is the remedy for him? האי מאן דמבעית ... מאי תקנתיה? לקרי קריאת שמע (מגילה ג, א)

[As for] a person who is frightened ..., what is the remedy for him? Let him read the Sh'ma!

SEE: תקנה

מאיס

pass. prt. (מאס)

מאוס loathsome; repulsive; rejected שאני בית הכסא דמאיס (שבת י, רע"ב)

a toilet is different because it is repulsive

מאן interrog. מי? who? whom? מאן אמר לך הכי? (פסחים ג, סע"ב) Who told you so?

* Sometimes, מאן is followed by ד- and serves as a relative pronoun — rather than an interrogative. See מאן ד-.

מאן קמי? like whom? according to whom? This question often seeks tannaitic support for the opinion or the action of an amora.

אבנה דשמואל וכו' — כי הוּוּו בְּעוּ לְמִיפָק לְאוּרְחָא, הוּוּו מְקַדְמִי וּמְצִלִי; וְכִי הוּוּו מְסִי זְמַן קְרִיאת שְׁמַע, קְרוּ. קְמַאוּ? כִי הָאִי תְנָא, דְּתִנְיָא: ... הַשְׂקִים לִישֵׁב בְּקֶרֶן אוּ בְּסִפִּינָה, מִתְפַּלֵּל וּכְשִׁינִיץ זְמַן קְרִיאת שְׁמַע, קוּרָא. (ברכות ל, א)

When Sh'muel's father and Levi would want to go out on the road, they would rise early and recite the Amida; and when the time for reciting the Sh'ma would arrive, they would recite [it]. According to whom? According to the following tanna, as it is stated [in a baraita]: ... [if] one rises early to travel in a carriage or in a boat, he must recite the Amida; and when the time for reciting the Sh'ma arrives, he must recite [it].

מאן אולא הא

מאי הולכת זו? קמי הולכת זו? "According to whom does this go?"

With whose opinion is this text compatible? This question seeks to determine which of the conflicting opinions quoted previously matches the baraita or the amoraic statement that follows.

קמאן אולא הא דאמר רב הונא אמר רב ...? (סוכה ב, ו) With whose opinion is this [halakha], which Rav Huna quoted from Rav, compatible?

In response, the Talmud usually names the authority whose opinion is compatible:

קמאן? קר' זירא. (סוכה שם) According to whom? According to R. Zera.

Sometimes, however, the Talmud replies that the text quoted is not compatible with any of the opinions that were quoted earlier in the discussion: According to whom? (שם) קמאן? דלא כחד. (שם) According to none (of the above opinions).

SEE: אול

מאן ד-

מי ש- one who; whoever; the one who מאן דמתרגם לי "בבקר" אליבא דבן בג בג — מובילא מאניה אבתריה לבי מסותא? (עירובין כז, רע"א וש"ס) [As for] anyone who explains to me [the necessity for the expression] "for oxen" according to b. Bag Bag — I will carry his clothes after him into the bathhouse!

קמאן ד-

קמי ש- like one who מיחזי קמאן דאזיל לחינגא. (שבת נד, סע"א) He looks like one who is going to a fair.

(2) קמו ש- as if

וזני קמאן דפליגי דמו. (בבא מציעא סט, רע"ב) The money is considered as if [it were] divided.

* In this usage, a form of the verb דמי, seems or is considered, is always used — usually at the end of the clause.

מאן דאמר

מי שאומר [the one] who says; [the authority] that holds מאן דאמר חדש קמש (עירובין נג, א) [the one] who says [that he was] actually a new [king] SEE: אמר, (ו)מי איקא למאן דאמר

מאן דכר שמייה

... מי הזכיר שמו? "who has mentioned its name?!" Was [this item] stated (earlier in the text)?! This rhetorical question points out the difficulty that one item in this mishna or baraita is stated out of context.

משנה: ואין הטבחין נאמנין על גיד הנשה — דברי ר' מאיר. (חכמים ואמרים: נאמנין עליו ועל החלב.)

תלמוד: "חלב!" מאן דכר שמייה? (חולין פט, ב: משנה ז:א) MISHNA: Butchers are not to be trusted with regard to the removal of the sciatic nerve — [this is] the opinion of R. Méir, but the Hakhamim say: They are to be trusted with regard to it and with regard to the [removal of forbidden] fat.

TALMUD: [Forbidden] fat! Was it stated (earlier in R. Méir's halakha)?!

Usually, the Talmud immediately presents a resolution of this difficulty, introduced by קאמר הכי or קאמר, this is what it says/means

הכי קאמר: אין נאמנין עליו ועל החלב — דברי ר' מאיר,

וחכמים אומרים: נאמנו עליו ועל החלב. (שם צג, סעי' ע"פ כתי"י ועי' רש"י שם)

This is how the mishna should read: They are not to be trusted with regard to it (= the sciatic nerve) nor with regard to the [removal of forbidden] fat — (this is) the opinion of R. Méir, but the Hakhamim say: They are to be trusted with regard to it and with regard to the [forbidden] fat.

SEE: דבר, מאי עבדתיה

מאן חכמים ר' ... היא

[ש]ל מי [דעת] החכמים? [ש]ל ר' ... היא.

Whose [opinion has been stated by] the Hakhamim? It is [the opinion of] R.

This question is sometimes raised in the Talmud in order to identify the author of the opinion that was presented in a mishna or baraita in the name of the Hakhamim.

משנה: ... כהנים נושאין את כפיהן ארבע פעמים ביום: בשחרית, במוסף, במנחה, ובנעילת שערים. (תענית כו, רע"א: משנה פ"ד מ"א. ועי' עירובין פג, ושי"ן)

תלמוד: אמר רב נחמן אמר רבה בר אבבה: זו דברי ר' מאיר, אבל חכמים אומרים: שחרית ומוסף יש בהן נשיאת כפיים; מנחה ונעילה אין בהן נשיאת כפיים. מאן חכמים? ר' יהודה היא. (תענית כו, ב)

MISHNA: The kohanim raise their hands (and pronounce Birkath Kohanim) four times in one day (on Yom Kippur): At the morning service, at the additional service, at the afternoon service, and at the concluding service (= n'ila).

TALMUD: Rav Nahman said, quoting Rabba b. Avuh: This is the opinion of R. Méir, but the Hakhamim say: In the morning and additional services there is Birkath Kohanim; [while] in the afternoon and concluding services there is no Birkath Kohanim. Whose [opinion has been stated by] the Hakhamim? It is [the opinion of] R. Y'huda.

SEE: חכמים

מאן שמעת ליה דאמר

האומר ...? את מי אתה שומע

Whom do you hear that says ...? This question seeks to identify the tanna who holds the opinion that was anonymously mentioned in the mishna or baraita that has just been quoted in the Talmud. On the basis of that identification, the Talmud usually proceeds to refute the tanna's opinion, or to bring a proof, or to raise a difficulty. For an example — see סע"א כד.

מאן תנא

מי הוא התנא ...? Who is the tanna ...?

מאן תנא דפליג עליה דרבי? רבן שמעון בן גמליאל הוא. (שבת קט"א)

Who is the tanna who disagrees with [the opinion] of Rabbi? It is Rabban Shimon b. Gamliel.

* It is usually possible to determine from the context whether this question should be vocalized? מאן תנא? (who is the tanna?) like this entry or? מאן תנא? (who taught ...?) like the next entry. However, this distinction usually does not alter the meaning of the question significantly.

SEE: תנא

מאן תנא מי שנה ...?

For an example — see the next entry.

SEE: תנא

מאן תנא להא דתנו רבנן

מי שנה את זו ששנו חכמים?

Who taught this [baraita] that the hakhamim taught?

This question seeks to identify which of the tannaim, whose opposing opinions were previously quoted in the Talmud, advocates the opinion contained in the baraita about to be quoted.

מאן תנא להא דתנו רבנן: לא תמלא אשה קדרה ...? לימא בית שמאי היא ולא בית הלל? (שבת יח, רע"ב)

Who taught this [baraita] that the hakhamim taught: A woman must not fill a pot ...? Shall we say it is [the opinion of] Beth Shammai and not [that of] Beth Hillel?

מאנא

(pl. מאנא/מני. מני)

utensil; vessel; garment

SEE: מנא, the more common spelling of the singular

מאתן

two hundred

SEE: מבעוד יום

מברא/מעברא

(1) מעברת ferryboat

שמאל הנה קא עבר במברא* (חולין צד,א ורש"י שם) Sh'muel was crossing in a ferryboat

(2) מעברת a crossing; a bridge

ואי איקא נהרא, לא עברא; ואי איקא מברא, עברא. (ביצה ז, רע"ב ורש"י שם)

But if there is a river (between the hen and the rooster), [the hen] does not cross over; but if there is a bridge, she does cross over.

* In the commentary attributed to Rabbeinu Gershom, the spelling is מעברא.

מגבי

causing to be collected; confiscating

SEE: אגבי

מגדף*

blaspheming; a blasphemer

המגדף אינו חייב עד שיגדלש השם. (סנהדרין נה, סעי"ב: משנה פ"א מ"ה ע"פ במדבר ט"ו:)

A blasphemer is not liable [to punishment] unless he explicitly pronounces the (Divine) Name.

* This entry is Hebrew, and the next is Aramaic.

מגדף*

attacking מתקיף (גדף פעל)

מגדף בה ר' אבהו** (סנהדרין ג, סע"ב ועוד) R. Abbahu attacks it (= the opinion just now presented)

* This entry is Aramaic, and the previous one is Hebrew.

** See Tosafoth on "פשיט" ד"ה כתובות ב, ב.

מגו*

out of; from מתוך

For an example — see (מ)גו

* Certain arguments and principles that are introduced by the conjunction מגו (see next entry) are sometimes referred to by the word מגו alone.

SEE: גו

מגו ד-/מיגו ד-

since; because מתוך ד-; מפני ד-

(1) This conjunction is sometimes used in the application of the following rule of evidence, which is called a מגו in the Talmud and its commentaries (כתובות טז,א ועוד): In certain cases, the court accepts the plea of a defendant as credible on the ground that, if he intended to lie, he could have invented a better plea than the one he actually presented.

מיגו דאי בעי אמר ליה: "אנא זבינתה מינד", כי אמר ליה נמי: "את זבינתה ליה וזבנה ניהלי" — מהימן. (בבא בתרא נ, סע"ב) Since if [the defendant] wanted [to lie], he could say to him (= the plaintiff): "I bought it (= the property I occupy) from you"; even if he says to him: "You sold it to him (= a third party) who (subsequently) sold it to me" — [the defendant] is believed.

(2) This conjunction is also used to introduce some other principles of Jewish law.

מגו דהויא דופן לענין סוכה, הויא דופן לענין שבת. (סוכה ז,א) Since it is [regarded] as a (legal) wall for a sukkah, it is a wall with respect to [defining a private domain for the laws of the] Sabbath.

SEE: מה לי לשקר

מד-

from [the fact] that; since מכיון ד-

For an example, see מדקתני.

מדאורייתא

SEE: אורייתא

מדה

(1) a measure; a measurement

כל מדת חכמים כד היא: בארבעים סאה הוא טובל, בארבעים סאה חסר קורטוב אינו יכול לטבול בהן. (ראש השנה יג,א) Every [designated] measurement of the hakhamim is of this nature: One may take a ritual bath in forty se'a [measures of water], [but] he may not take a

ritual bath in forty se'a minus a "kortov" (= a very slight quantity).

(2) characteristic; attribute; manner

מדת חסידות שנו כאן. (בבא מציעא נב,ב) [The hakhamim] are teaching the attribute of piety here (= They are recommending an action that is not required by Jewish law.)

ברית קרונה לשלש עשרה מדות שאין חוזרות ריקם. (ראש השנה יז,ב)

A covenant has been made with the thirteen (Divine) attributes that [those who entreat God through them] will not be turned away empty-handed.

(3) principle; rule of interpretation

צא ולמד משלש עשרה מדות שהתורה נדרשת בהן! (סנהדרין פ"א)

Go out and learn from the thirteen principles through which the Torah is interpreted!

מדחי

pushing aside; putting off (פעל דחי) prt. מדחי ליה ומדחי ליה. (מועד קטן טו, סע"ב) He (= the amora) is quite uncertain about it (= the relative severity of that case) and pushes it aside (= rebuts arguments from either direction).

SEE: דחוי

מדינה

(1) "a jurisdiction"; district; country

הכל תלוי במדינה. (בבא מציעא פג,א: משנה פ"א מ"א) Everything depends upon the custom in the country.

(2) the provinces (as opposed to the Beth HaMikdash or Y'rushalayim)*

יום טוב של ראש השנה שהל להיות בשבת — במקדש היי תוקעין, אבל לא במדינה. (ר"ה כט,ב ורש"י משנה פ"ד מ"א) [When] the festival of Rosh HaShana falls on the Sabbath — in the Beth HaMikdash they would blow [the shofar], but not in the provinces.

* Rashi, in his commentary on this mishna, explains the term as including the rest of Y'rushalayim and excluding only the Beth HaMikdash; whereas the Rambam, on the same mishna, writes that the term includes all of Eretz Yisrael outside of Y'rushalayim, since for him מקדש means all of Y'rushalayim.

מדינת הים

המביא גט ממדינת הים (גיטין ב, רע"א ורש"י שם: משנה פ"א מ"א) one who delivers a bill of divorce from overseas

מדבר

reminding מזכיר; גורם שמשוהו יזכר

מדבר חד לחבריה (כתובות כ, סע"א) one (witness) may remind his fellow (witness)

(2) מזכיר; אומר mentioning; reciting

מאימתי מדברין: "יתן טל ומקור"? (תענית יא,א)

מה ל-... ש-... תאמר ב-... ש-...

Whereas (A is potent), [as evidenced by the fact] that ...; can you ascribe [the same power] to (B), which ...?!

This formula presents a refutation of a argument. It shows that A, which was regarded as weaker than B in the course of the argument, is stronger than B in at least one respect; hence, a strict halakha of A cannot necessarily be attributed to B.

איכא למיפד: מה למלאכה, שכן נהגת בשבתות וימים טובים — תאמר בעיניי, שאינו נהג בשבתות וימים טובים? (יומא פא, סע"א)

There are grounds to refute (the argument that was seeking to prove that a Jew who eats on Yom Kippur has violated a negative commandment, based on the prohibition of labor on Yom Kippur): Whereas a prohibition of labor [is potent] as evidenced by the fact that it also applies to Sabbaths and festivals; can you ascribe [the same power] to fasting, which does not apply to Sabbaths and festivals?!

SEE: איכא למיפד

מה לי? "What [is it] to me?!"

What [advantage] is there for me ...?!

This expression presents a rhetorical question.

For examples — see the next two entries.

* Sometimes, other personal pronouns are used, as in לו.

SEE: למה לי

מה לי לשקר

What [advantage] is there for me to lie?!

This rhetorical question is sometimes the basis for the credibility of a plea in court. It is argued: If this party had intended to lie, he would have issued a stronger plea than the one he actually stated.

For an example — see רע"ב וש"ל.

SEE: מו ד-

מה לי ... מה לי ...

What is [the difference] to me [whether] ... [or] ...?!

מלאך המות — מה לי הקא, מה לי התם? (בבא מציעא ל"ב) [As for] the angel of death — what [is the difference] to me [whether the animal is] here (= in the thief's house) or there (= elsewhere)?! (= There is no difference, for it would have died in any event.)

* Sometimes, לי need not be translated into English.

מה מצינו ... אף ...

Just as we have found ..., also ...

This formula presents an analogy teaching that a halakha known to apply to one or more cases

discovered to be a relative or [otherwise] disqualified, their testimony is void.

SEE: היקש, בגין אב, מה מצינו ... אף ...

במה דברים אמורים

To what circumstances does [this halakhic statement] apply?

This expression is used in a mishna or baraita to limit the scope of a halakha.

הבהמה מועדת לאכול פירות וירקות ... במה דברים אמורים? ברשות הניזק, אבל ברשות הרבים — פטור. (בבא קמא י"ב, ב: משנה פ"ב מ"ב)

[The owner of] an animal is considered forewarned with regard to [its] eating fruits and vegetables ... To what circumstances does [this halakha] apply? [To damage the animal caused] on the plaintiff's premises, but [for damage it caused] in the public domain — [its owner] is exempt.

SEE: הני מילי

מה הצד (= מה הצד השווה)

"Just as [the cases that share] a [common] property ..."; a מה-הצד analogy

This term denotes an analogy based upon a common property shared by two subjects.

יתני ב"מה הצד" (קידושין כ"א, רע"א)

Let it be derived through a מה-הצד analogy!

SEE: בגין אב, (הצד השווה שבה)

מה טעם קאמר

"What is [the] reason" [the tanna] is stating. This formula introduces a resolution of a redundancy in the text of a mishna or baraita: A later statement in the text is not redundant as previously argued, but it serves to give the reason for a previous statement.

ברייתא: מקום שנהגו לקצור — אינו רשאי לעקור. — אינו רשאי לקצור. ושניהם מעקבין זה את זה ...

תלמוד: "ושניהם מעקבין זה את זה" — למה לי? "מה טעם" קאמר. מה טעם לקצור אינו רשאי לעקור, לעקור אינו רשאי לקצור? משום דשניהם מעקבין זה את זה. (ב"מ ק"ג, רע"ב)

BARAITHA: [In] a locality where it is customary [in harvesting] to cut [crops], one [who leased a field] must not uproot [them manually]; [where it is customary] to uproot — he must not cut. And either party (= either the owner or the leaseholder) may prevent the other [from altering the usual procedure]. TALMUD: Why do I need [the statement] "and either party can prevent the other"? "What is the reason" [the tanna] is stating. For what reason [where it is customary] to cut must one not uproot; [where it is customary] to uproot must one not cut? Because either party can prevent the other [from altering the usual procedure].

SEE: פרושי קא מפרש

after their father's death. (This interpretation is derived by analogy from the juxtaposition of these two regulations in the text of the k'thuba.)

(2) Midrash; a compilation of Biblical interpretation that establishes a Scriptural basis for halakhoth and aggadoth*

בקי ... במדרש, בהלכות, ובאגדות (תענית טז, סע"א)

well-versed ... in Midrash, halakhoth, and aggadoth

* See Rashi on סע"א קידושין מט.

SEE: דרשא

מדרשא

מה what; how; whereas; just as; since The following entries illustrate special usages of this word where the common Biblical meaning, the interrogative what, is not the best translation.

ומה ... אינו דין ש-

Since ..., (then) is it not logical that ...?!

This formula presents a קל-וחמר argument.

ודין הוא: ומה כסף, שאין מוציא, מכניס — שטר, שמוציא, אינו דין שמכניס? (קידושין ה, רע"א)

And it is a logical inference: Since money, which does not set free (= effect a divorce), brings in [to matrimony] — (then) is it not logical that a document, which does set free, should bring in [to matrimony]?!

SEE: דין, קל וחמר, (ו)מה ... על אחת כמה וכמה

מה אני מקיים

"How do I establish ...?" What interpretation do I assign to [this Biblical passage]? What do I learn from ...?

"זכור" — יכול בלבד? קשהוא אומר לא תשכח — הרי שכחת הלב אמר. הא מה אני מקיים "זכור"? בפה. (מגילה י"א, ע"פ דברים כ"ה:י"ט)

זכור — Could it be [that it means to remember] in the heart [what Amalek did to the Jewish people]? When He says: "Don't forget" — behold [not] forgetting in the heart has been stated! What, then, do I learn from the heart? Orally (= to read aloud what Amalek did).

SEE: מקיים

מה ... אף ...

"What is [the nature of] ..., [so] too ..."

Just as ..., [so] also ...

This formula presents an analogy: A halakha known to apply to one or more cases is applied to another, similar case as well.

מה שנים — נמצא אחד מהן קרוב או פסול, עדותו בטילה, אף שלשה — נמצא אחד מהן קרוב או פסול, עדותו בטילה. (מכות ה, סע"ב: משנה פ"א מ"א)

Just as [with regard to] two [witnesses] — [if] one of them is discovered to be a relative or [otherwise] disqualified, their testimony is void; [so,] too, [with regard to] three [witnesses] — [if] one of them is

From when do we [begin to] recite: "And give dew and rain"?

SEE: אדכר

מדלי prt. (דלי אפלט)

raising; elevating מרים; מגביה

SEE: מידלי

comparing מדמי prt. (דמי פעל) מדמה

ר' יהושע בן לוי מדמי מילתא למילתא. (ברכות י"א, ע"פ כ"י ע"ר ש"י שם)

R Y'hoshua b. Levi compares one case to another (ascribing the same halakhic status to both of them).

מדקתני (= מ+ד+קא+תני) כיון ששונה

since he teaches (in a mishna or a baraita)

For an example — see the next entry.

מדקתני סיפא ... מכלל דרישא

כיון ששונה ... [ב]סיפא, מזה יוצא ש[ב]רישא [מדבר ב-...]

since he states [in] a latter/later clause ..., by implication it follows that the earlier clause (is dealing with) ...

This formula is used to clarify an earlier clause of a mishna or baraita by means of an inference from a later clause.

משנה: יוצאין בהן ... ויוצאין בקלח שלהן (פסחים ל"ט, רע"א: משנה פ"ב מ"ו)

תלמוד: מדקתני סיפא "בקלח שלהן", מכלל דרישא "עליו" (שם ל"ט, ב)

MISHNA: One fulfills the obligation (of eating bitter herbs at the Seder) with them (= the species previously listed) ... and with their stalks

TALMUD: Since he states [in] a later clause: "(One fulfills the obligation) with their stalks," by implication it follows that [in] the earlier clause ("with them" means "with their" leaves"

SEE: מד-

מדרבנן

SEE: (מד)רבנן

מדרש

(1) an interpretation (of a text, based upon a system of interpretive rules)

זה מדרש דרש ר' אלעזר בן עזריה לפני חכמים בפרס בגבנה: "הבנים יירשהו והבנות יאנו". מה הבנים אינו יורשין אלא לאחר מיתת האב, אף הבנות אינו נאנות אלא לאחר מיתת אביהן. (כתובות מט, א: משנה פ"ד מ"ו)

This is an interpretation [of a k'thuba regulation that] R. El'azar b. Azaria expounded before [the] hakhamim at the yeshiva in Yavne: "The sons will inherit (the k'thuba of their mother), and the (unmarried) daughters will be supported (from their father's property)." Just as the sons inherit only after the death of the father, so the daughters must be supported only

should be applied to a similar case as well.*
 מה מצוינו בכל מקום בריבועית, אף כאן בריבועית. (ר"ה לב,א)
Just as we have found on every [other] occasion [the sanctity of the holyday is expressed] in the fourth [b'rakha of the Amida], here (= in Musaf of Rosh HaShana) also in the fourth [b'rakha].

* According to Rashi on ר"ע ב — this analogy is also called a *בגן אב*. The expression *מה מצוינו* is also used like a noun to denote an analogy of this type:
 במאי גמר מנינה? אי בקל וחומר אי במה מצוינו. (מכות טו,א)
Through what [method] does he derive from it? Either through a analogy or through a analogy.
 SEE: מה מצוינו, מה ... אף ... בגן אב

מה נפשך

מה רצונך לומר?

(1) What is it your desire [to say]?!
 Which position would you adopt?!
 This rhetorical question introduces a *dilemma* that confronts the opinion that has just been expressed or implied in the Talmud.*
 רב הונא ויהיב ליה לשמיעה. מה נפשך? אי שרי, לכולי עלמא שרי? ואי אסירי, לכולי עלמא אסירי? (חולין קיב,א ע"פ כת"י)
Rav Huna gave it (= bread that had been in contact with bloody meat) to his [Jewish] attendant (exclusively). Which position would you adopt?! If it is permissible, (then) it should be permitted for everyone (to eat it, including Rav Huna himself)! If it is forbidden, (then) it should be forbidden for everybody (including his attendant)!.

(2) מה-נפשך argument

זכר שקיל מנה ממה-נפשך. (בבא בתרא דף קמא, סע"א)
The male receives [the sum of] one hundred zuz by virtue of a מה-נפשך argument.
 * Occasionally, this expression presents two possible alternatives for consideration in defense of an opinion, as in בבא מציעא ו,ב.
 SEE: מאי קסבר, נפש

ומה ... על אחת כמה וכמה

Since ..., (then) ... how much more so!
 This formula presents a *קל וחומר* argument.
 ומה במקום חיותנו אנו מתיראין, במקום מיתתנו על אחת כמה וכמה! (ברכות סא,ב)
Since we (fish) are afraid [when we are] in the place where we live (= water), (then) in the place where we die (= dry land) how much more so!
 SEE: על אחת כמה וכמה, (ו) מה ... אינו דין ש-
 SEE: מה ענין ... אצל ... (וכי מה ענין ... אצל ...

ומה ראית?

"But what did you see?"
 On what grounds have you determined to ...?
 This question introduces a *difficulty* that is due to apparent arbitrariness.
 ומה ראית לרבות כסות סומא ולהוציא כסות לילה? (שבת כז,ב)

But on what grounds have you determined to include the garment of a blind man (within the mitzva of tzitzith) and to exclude a night-time garment?

* See the Biblical question *האזהר את הדבר הזה* (בראשית כ:).
 SEE: מאי הוה, the Aramaic parallel.

מה שאין כן

which is not so;
 which is not the case (with regard to ...)
 משנה: הקורא את המגילה עומד ויושב ... (מגילה כא,א) משנה פ"ד מ"א)
 ברייתא: תנא: מה שאין כן בתורה. (שם)
 MISHNA: One may read the scroll (of Esther to fulfill his duty on Purim) either standing or sitting ...
 BARAITHA: [A tanna] taught: Which is not the case with regard to the Torah [reading, which must be performed by the reader while he is standing].

מה תלמוד לומר

What teaching [does the Biblical passage mean] to convey?
 This question is followed immediately by the tanna's interpretation of a word, a phrase, or a clause — showing that it is not superfluous.
 מה תלמוד לומר "לחם עוני"? פרט לעיסה שנילושה בגין ושמך ודבש. (פסחים לו,א ע"פ דברים טז,ג)
 What teaching does "the bread of affliction" [mean] to convey? It has excluded (from matza) dough that was kneaded with wine, oil, or honey.

SEE: תלמוד לומר

מהדר

(הדר פעל)

pursuing zealously; seeking
 מהדרין — נר לכל אחד ואחד. (שבת כא,ב ורש"י שם)
*Those who zealously pursue [the mitzvot] — [they kindle] a candle for each and every person.**

* In our translation of this Hebrew text, we have followed Rashi who explains the מהדרין in accordance with the Aramaic meaning of הדר. However, R. Nathan of Rome in his *Arukh* and the Rambam in his *Mishné Torah* both understood it as a Hebrew term meaning *those who honor [the mitzvot]*. See רמב"ם הל' חנוכה פ"ד ה"א.
 SEE: הדר, הדר

מהדר

(הדר אפעל)

returning (something); restoring; repeating;
 replying
 For an example, see אהדר.

למהדר

SEE: (ל)מהדר

מהו (= מה+הוא)

What is it? What is the halakhic ruling?
 This term is often used in the formulation of a halakhic problem.

עיר שיש בה עבודה זרה ... מהו לילך לשם? (עבודה זרה יא, טע"ב: משנה פ"א מ"ד)
[If there is] an idolatrous [festival] in the town ... what is the halakhic ruling [as] to going there?
 בעו מנינה and בעא מנינה. For additional examples, see מנינה.
 SEE: מאי, בעיא

מהו דתימא ... קא משמע לן

מהו שתאמר ...? הוא משמיע לנו.

What is it that you would have supposed ...?
 He [comes to] teach us.
 After a difficulty was raised that a point in a mishna* or baraita is obvious (פשיטא) and need not be stated, this formula presents a *resolution* of that difficulty. It is argued: If that point had not been stated by the tanna, we might have ruled differently; therefore it was necessary for the tanna to state it.

משנה: נשים ... פטורין מקריאת שמע. (ברכות כ, טע"א) משנה פ"ג מ"ג)
 תלמוד: פשיטא! מצות עשה שהזמן גרמא היא, וכל מצות עשה שהזמן גרמא נשים פטורות! מהו דתימא: הואיל ואית בה מלכות שמים? קא משמע לן. (שם כ, רע"ב)
 MISHNA: Women ... are exempt from the recitation of Shema.

TALMUD: It is obvious! It (= the recitation of Shema) is a positive commandment bound by time, and women are exempt from all positive commandments bound by time! What is it that you would have supposed: Since it contains [the acceptance of] the kingdom of Heaven [women should be obligated to recite it]? He (= the tanna of the mishna) [comes to] teach us (that they are exempt nevertheless).

* Rashi (on רע"א מ, חולין מ,ב) states that this formula usually refers to a mishna.

מהימן pass. prt. (הימן)

believed; trustworthy
 נאמן
 את מהימן לי בשבועה; האיד לא מהימן לי בשבועה. (בבא מציעא לו,ב)
 You are trustworthy to me under oath; the other party is not trustworthy to me under oath (= I do not trust his oath).

* Note the four-letter root, which may have developed from the *binyan* of אמון.

מהימן act. prt. (הימן)

believing; trusting
 מאמין
 לא מהימנא לך. (ב"מ טו, טע"ב)
 I do not trust you.
 * מהימן+אנא = מהימנא. I trust. See also the previous note.
 SEE: הימניה

מהקא

SEE: מהקא

מהל (מהל: מהיל prt, לימהל fut, למימהל inf)

he circumcised
 מלי

והיכא דלא מהליה אבוא, מחייבי בי דינא למימהליה. (קידושין כט,א)
And in a case where his father did not circumcise him, the court is obligated to circumcise him.

* In Hebrew the root מו"ל means *circumcise* — but the active participle מוהל, *circumcising* or *circumcisor*, and the passive participle מוהל, *circumcised*, indicate the existence of מוהל as a Hebrew root as in Aramaic.

מהני prt. (הני אפעל)

benefiting
 (1) מהנה
 דאי טעם בצפרא מידי, לאורתא לא הוה מהני ליה מילא (פסחים קח,א)
for if he ate something in the morning, the food would not benefit him in the evening

(2) מועיל effective (legally); taking effect
 וכי מהני בה תנאי? (ביצה לב)

But is a stipulation with regard to it effective?
 SEE: מהני

מובהק* (= מבהק) pass. prt. (בהק הפעל)

clear; distinct; par excellence
 סימן מובהק (ב"מ כז,ב) *a distinct identifying mark*
 רבו מובהק (ב"מ לג,א) *his teacher par excellence*
 * Compare the Biblical בהק (ויקרא יג,לט)

מודי prt. (ידי אפעל)

(1) admitting (responsibility, guilt)
 באינד חמשים הא לא מודי. (בבא מציעא ד, טע"א)
 He is not admitting [that he owes] the other fifty.

(2) accepting (his opponent's view); agreeing
 מודו ליה רבנן לר' שמעון בן אלעזר ברוב נכרים. (ב"מ כד,א)
The Hakhamim agree with R. Shim'on b. El'azar in [a case where] the majority [of the local people] are non-Jews.

(3) thanking; expressing gratitude
 אודווי הוא דקא מודית. (יבמות סב,א)
It was really gratitude that she was expressing (for the birth of her son).*

* The infinitive אודווי, which strengthens the verb מודית, has been expressed by the adverb *really* in English.
 SEE: אודי

מודע prt. (ידע אפעל)

informing
 SEE: מודע

מודעא גלוי דעת

a notification
 In order to cancel the force of a document, one party can issue a declaration in advance in the presence of witnesses claiming that he is about to sign the document under duress.

כל מודעא דלא כתיב בה: "אנו ידענו ביה באונסא דפלקינא" לאו מודעא היא. (בבא בתרא מ, טע"א-רע"ב)
Any notification that does not have written in it: "We (the undersigned witnesses) are aware of the coercion imposed upon So-and-so" is not a [valid] notification.

מוזקר (= מזקר) pass. prt. (זהר הפעל)

warned; prohibited

היכן מוזקר על אכילה? (מכות יט, ב)
And where (in the Torah) is [one] warned against eating (the second tithe in a state of ritual impurity)?
 SEE: מזקר

מוחלפת (= מחלפת) pass. prt. (חלף הפעל)

reversed; interchanged

See the example referred to in the next entry.

מוחלפת השיטה

The system should be reversed.

This statement presents a resolution of a contradiction. When the opinion of at least one of the two tannaim involved in a controversy contradicts his opinion in another similar controversy, an amora (usually R. Yohanan) sometimes proposes that in one of the controversies the two opinions should be reversed. For example (in ביצה ג, ט"א ושי"י), R. Yohanan proposes that R. Y'huda holds the opinion that was initially attributed to the Hakhmim, and the Hakhmim hold the opinion initially attributed to R. Y'huda.

Subsequently, the Talmud proceeds to quote a different amora (usually from Babylonia) who rejects that resolution of the difficulty with the directive לעולם לא תיפוד! ("In reality, do not reverse!"). Instead, the latter amora resolves the contradiction in a different manner without interchanging opinions.

ביצה שם ג, רע"ב — see Rabina in מחלוקה (ו)הא איפקא שמעינן לה, איפוד
 SEE: מחלוקה

מוטב pass. prt. (טוב הפעל)

(1) it is better; it is preferable

מוטב תיעקר אות אחת מהתורה, ואל תשתכח תורה מן ישראל.
 (תמורה יד, ב ע"פ שיטה מקובצת שם)
It is better [that] one letter be uprooted from the Torah than [that] the Torah be forgotten by the Jewish people.*

(2) the good; the right path

מחזירו למוטב (סנהדרין צג, ט"ב)
he will return them to the right path

* The rule that the Oral Torah not be written down is based on a letter (or two) in the Torah. The rule was uprooted for the preservation of the Torah.

מוכח* prt. (יכח הפעל) מוכיח

(1) "proving"; clear; well-grounded

אומדנא דמוכח שאני. (בבא בתרא קמו, ט"ב)
A well-grounded assumption is exceptional.

(2) reproving; admonishing

הנה קא מוכח לו במילי דשמיה (גיטין נז, ב)
he would admonish us about Heavenly matters

* This form is popularly pronounced מוכח.

** The parallel Hebrew noun to the first meaning is הוכחה, proof; whereas the parallel to the second meaning is תוכחה, reproof.

מוכחא מילתא הדבר מוכיח

the matter clarifies; the context is clear

"למי שעשה לאבותינו ולנו את כל הנסים האלו" ... התם מוכחא מילתא: מאן עבד נסיון קודשא בריך הוא. (ברכות נא, א)
"To the One Who has performed all these miracles for our ancestors and for us" ... There the context is clear (that the reference is to the Almighty): Who (is it that) performs miracles? The Holy One Blessed Be He.

מוס

SEE: מוס

מופלג (= מפלג) pass. prt. (פלג הפעל)

(1) removed; distant

מופלג מן היובל (ערכין כט, ב)
[a time] distant from the Jubilee year

(2) extraordinary; outstanding (in scholarship and/or in advanced years)*

שאני רב אחא בר יעקב דמופלג. (עירובין סג, א ע"ר שם)
[The case of] Rav Aha b. Ya'akov is different, for he is extraordinary.

* A מפלג is a remarkably old man in later Hebrew.

מופנה (= מפנה) pass. prt. f. (פני הפעל)

free (for interpretation); available (for deduction, because it is not needed for the plain sense of the passage)

כל גזירה שונה שאינה מופנה כל עיקר — אין למדון הימנה.
 (נדה כב, ט"ב)

[As for] any גזירה-שונה analogy that is not at all free (because its terms are not superfluous) — we cannot deduce from it.

SEE: מפני

מוציא prt. (יצא הפעל)

bringing forth; extracting; releasing

In addition to its basic meaning, this word is also found in two special senses in Mishnaic Hebrew:

(1) excluding (from a halakha or a category)

מוציא אני את הנקרים שאין מזוונתיהן עליה (ביצה כא, ב)
but I exclude [preparing food on a festival for the use of] non-Jews, because feeding them is not your responsibility

(2) causing (another) to fulfill his obligation; performing a duty on behalf of (others)

כל שאינו מחויב בדבר אינו מוציא את הרבים ידי חובתו.
 (ברכות כ, ב)

Anyone who is not obligated in the matter (= the mitzva) cannot perform the duty on behalf of others.
 SEE: מרבה אני, הוציא, מפיק

המוציא מחברו עליו הראיה

[If a person] would take [something] away from [the possession of] his fellow man [into his own possession], the [burden of] proof [rests] upon him (= the claimant).

This fundamental rule of evidence means that unless a claimant produces solid evidence for his cause (two witnesses or the equivalent) — he cannot legally collect any part of his claim, and the status quo remains in force.*

שור שהיה רודף אחר שור אחר והוזק — זה אומר: שורך הוזק, וזה אומר: לא כי, אלא בקלע לקה — המוציא מחברו עליו הראיה. (בבא קמא לה, ט"א: משנה פ"ג מ"א)

[If] an ox was pursuing the ox of another man and [the latter ox] was [found] injured — one [owner] saying: "Your ox injured [mine]," with the other saying: "Not so, rather it was injured by a rock" — the [burden of] proof [rests] upon him (= the claimant).

* In בבא קמא מו, ב — the Talmud bases this rule on the argument:

דכאיב ליה כיבא הוא אגיל לבי אסיא.
 The one who is suffering pain should go to the doctor. (= The person who is not satisfied with the status quo is the one who should try to remedy the situation.)

מוקים/מוקי prt. (קום הפעל) מעמיד

setting up (a text as referring to); explaining
 This verb often refers to the explanation of a specific text or statement in accordance with a particular opinion or as dealing with particular circumstances. It is usually followed by the direct-object pronoun it, which is often omitted in English.

שמואל מוקים לה למתניתין כר' יהודה (נדרים ה, רע"ב)
Sh'muel explains (it) our mishna in accordance with [the opinion of] R. Y'huda

SEE: ומי מצית מוקמת, אוקי

מורי prt. (ירי הפעל) מורה; פוסק

teaching; issuing a halakha decision

SEE: אורי

מושב

a sitting; a session
 במושב תלתא (ב"ב קסה, ב) (judges)
 SEE: מוטיב, יתיב

מוטיב* prt. (תוב הפעל) משיב; מקשה

replying; refuting; pointing out a difficulty

For an example — see מוטיבין אשמעתין

* The form מטיב is also used in the same sense, and its plural מטיבי is very common.

SEE: אוטיב, מטיב, מטיבי, הוא מוטיב לה והוא מקרי לה

מוטיב* prt. (יתב הפעל)

מוטיב
 seating; installing
 מוטיבין ליה לצורבא מרבנן, ולעם הארץ נמי אקרינן ליה: "תיבין" (שבועות לב)

We (= the judges) seat the Torah scholar, and we also tell the uncultured person: "Be seated!" (when the two oppose each other in a courtroom).

SEE: אוטיב, יתיב

מוטיבין אשמעתין

וקמיבין (= ומקשים) אנו על שמועתנו.

But we may point out a difficulty with our own halakhic teaching.

The amora Rabba uses this expression to introduce a mishna or a baraita that (apparently) contradicts the halakha that he himself has presented — either in his own name or in the name of his teacher.

רבה ורב יוסף דאמרי תרניהו: המבדיל בתפלה צריך שיעביר על הכוס. אמר רבה: ומוטיבין אשמעתין: קשה ולא הזכיר הבדלה ב"חונן הדעת" אין מחזירין אותו, מפני שזכור לאומרה על הכוס. (ברכות לג, א)

Rabba and Rav Yosef both say: One who recites Havdala in the Amida must (also) recite Havdala over the cup [of wine]. Rabba said: But we may point out a difficulty with our own halakhic teaching (from the following baraita): [If] one erred and did not mention Havdala in [the b'rakha of] חונן הדעת, we do not make him repeat [the Amida], because he can say it (= Havdala) on the cup (implying that if he did say it in the Amida, he would not have to say it over the cup).

SEE: שמעתא, מוטיב

מזבין prt. (זבן הפעל) מוכר

SEE: זבין, זבין and its note

מזג (מזג: מזג, act. prt. מזג, pass. prt. מזג)

מזג* (מזג: מזג, act. prt. מזג, pass. prt. מזג)

he diluted (wine with water, since pure wine was too strong to drink)**

מזגו לו כוס ראשון. (פסחים קיד, א: משנה פ"י מ"ב)
They diluted the first cup for him (at the Seder).

מקרא מזגא (עבודה זרה לא, א)

* The first form is Hebrew, and the second is Aramaic.

** In Modern Hebrew, this verb usually means he poured.

מזבן/מזבין prt. (זבן הפעל)

מקר being sold

מקרא מזבין (בבא מציעא צט, רע"ב)
[if the fifty dates are sold] one by one, they are sold for [a total of] fifty [p'rutoth]

SEE: זבין, זבין, זבין and its note

מָצָא (מטיין: מטיין, fut. לימטיין) "מָצָא"; הגיע
 "he found"; he reached; he arrived
 ר' יוחנן — כי מטיין להאי קרא, בְּכִי. (חגיגה ה,א)
 [As for] R. Yohanan — whenever he reaches this
 pasuk, he weeps.
 SEE: (ו)מטו בה משמיה ד-, אָמְטִי

מִטְבִּיל prt. (טבל הפעיל); **מִטְבִּיל** prt. (טבל הפעיל)
 dipping; immersing (something, usually for
 ritual purification)
 מקנה שיש בו ארבעים סאה שבו טובליו ומטבילין (משנה)
 מקואות פ"א מ"ז
 a ritual bath that contains forty se'a in which [people]
 immerse [themselves] and immerse [utensils]
 * The first form is Hebrew, and the second is Aramaic.
 SEE: טָבַל

וּמְטוּ בֵּה מְשִׁמְיָה דְּ—
 ומטיין בה [לומר] בשם ר' ...
 and [others] are inclined [to quote it] in the
 name of R. ...

This expression indicates that another tradition
 ascribes the same halakha that some quote in the
 name of an amora to an earlier authority in the
 chain of halakhic transmission.

אמר ר' חייא בר אבא אמר ר' יוחנן, ומטו בה משמיה דר' ינאי
 (ראש חשנה י, רע"א ורש"י שם)
 R. Hiyya b. Abba said, quoting R. Yohanan, and
 [others] are inclined [to quote it] in the name of R.
 Yannai

* We have explained the verb as מטו, they tend, they are
 inclined, as an אפעל participle from the root מט, as Rashi
 does. Nevertheless, it is also possible to vocalize the verb
 מטו, they reach, they arrive (= מגיעים), a קל participle from
 the root מטי — in the sense of tracing the halakha back
 until we reach an earlier authority.

** Sometimes מטו is used instead of — משמיה ד—
 SEE: מטו, מטיין

מְטוּתָא/מְטוּ בְּקֶשָׁה asking a favor

בְּמִטוּתָא מִינְךָ/מִינֵינוּ
 I pray you (s./pl.); please
 For an example — see ברכות להב, ב.
 * The expression בְּמִטוּתָא מִינְךָ is occasionally used in Modern Hebrew.

מִטִּין prt. pl. (נטי הפעיל) inclining; favoring
 לאו "תלכה" איתמר, אלא "מטיין" איתמר. (ברכות לג, ורש"י)
 It was not stated: "[Such is the] halakha" (to be taught
 publicly), but it was stated: "We are inclined [to that
 opinion]" (and thus we rule, but only for individuals
 who ask us).

For another example — see עירובין מו, ב. and Rashi's
 commentary there.

SEE: (ו)מטו בה משמיה ד—

במחלוקת שנויה*

[The halakha] taught is controversial.
 משנה: האוכל והשותה אין מצטרפין. (יומא עג, ב; משנה ח:ב)
 תלמוד: מאן תנא? אמר רב חסדא: במחלוקת שנויה, ור'
 יהושע היא, דתנן ... (שם פא, רע"א ורש"י שם)
 MISHNA: Food and drink are not added cumulatively
 [to make up the minimum quantity of consumption
 that violates the Yom Kippur fast].

TALMUD: Who is the tanna [of this halakha in the
 mishna]? Rav Hsida said: [The halakha] taught is
 controversial, and it [follows the opinion of] R.
 Y'hoshua, for we have learned (in a different mishna) —

* In כתנאי is used like במחלוקת שנויה, ברכות לה, ב. In
 to indicate that the very issue two amoraim dispute is the
 subject of an earlier controversy between two tannaim. In
 Modern Hebrew, a similar expression, שנוי במחלוקת, is used
 to describe a person or an issue as controversial — even
 though the meaning of שנוי there is not so clear.
 SEE: שָׁנָה

מַחְלִיף prt. (חלף הפעיל) interchanging
 מחליף רבה בר אבבה ותני ... (בבא מציעא ח,ב)
 Rabba b. Avuh interchanges [the two opposing
 opinions] and teaches [the text as follows] ...
 SEE: (ו)תא איפכא שמעינן לה, מוחלפת השיטה, איפוך

מַחֲלֵל prt. (חלל הפעיל) מחלל
 (1) desecrating; profaning
 קמחלליו שבתא (שבת קמז, רע"א)
 they are desecrating the Sabbath

(2) transferring sanctity from (fruits of the
 second tithe or of the fourth year to money)
 טבצא אפירא לא מחללינו. (בבא מציעא מד, ב)
 We may not transfer sanctity from coins to goods.

* The prefix ק- is used for emphasis.
 SEE: אָחִיל

מַחֲמֵר prt. (חמר הפעיל) driving
 driving (a beast of burden from behind)
 מחמר אחר בהמתו בשבת (שבת קנד, סע"א)
 one who is driving his animal on the Sabbath
 SEE: חֲמָרָא, חֲמָרָא

מִחְמָתָא on account of; because of; through
 מתה מחמת קלאכה. (בבא מציעא לד, א)
 [The animal] died on account of [its] work.

* This word is popularly pronounced מחמת. It literally
 means through the heat of or through the fury of from the
 noun חמה or through the sun (its light or heat) of from the
 noun חמה. According to the latter etymology, the word is
 vocalized מחמת.

מַחֲתָא pass. prt. (נחת הפעיל) lowered; resting; lying
 מורד; מנח
 מחתא אורייתא אארעא (נדרים יד, רע"ב)
 the Torah [scroll] is lying on the ground
 SEE: אָחִיתָא

מחוי (מחי פעל: מחויי inf.)

מָחָה he protested; he objected
 איבעי ליה למחויי (בבא בתרא לה, סע"ב)
 he should have protested (that he was still the owner of
 the property)
 SEE: מָחָה, מִיחָה

מַחֲיִיב prt. (חויב הפעיל) obligating; convicting; declaring guilty
 SEE: מַחֲיִיב

מַחֲיִיךָ prt. (חורך הפעיל) laughing; laughing at
 ומושם דסבירא ליה לקולא, מאן דתני לחומרא מחיך עליה?
 (עירובין מ, רע"א ע"פ רש"י שם מו, סע"ב)
 But because he holds a lenient [opinion], would he
 laugh at one who teaches a [strict] opinion?
 * In Modern Hebrew, מחיך means smiling.
 SEE: חִיכָא, מַחֲכִי, אָחִיד

מַחֲלֵל prt. (חלל הפעיל) desecrating; profaning;
 (1) transferring sanctity from
 (2) מוחלל
 forgiving; forgoing; yielding
 * In the second sense, forgiving, this verb may be vocalized
 מחיל — the binyan from the root חלל.
 SEE: אָחִיל

מַחֲתִית prt. (נחת הפעיל) lowering; bringing down; placing (down)
 * Do not confuse with מחית (= מחי+את), you are flogging.
 SEE: אָחִיתָא

מַחְכוּ/מַחְיָכוּ עלה במערבא**
 צוחקים עליה במערב (= ארץ ישראל).
 They laugh at it in the West (= Eretz Yisrael).
 This expression introduces a difficulty that was
 raised in Eretz Yisrael with regard to a statement
 (usually halakhic) that was made by an amora in
 Babylonia.

כיצד מנפח? אמר רב אדא בר אבהו אמר רב: מנפח מקשרי
 אצבעותיו ולמעלה. מחכו עלה במערבא: כיון דמשני, אפילו
 בכולה ידא נמי! (ביצה יג, סע"ב - יד, א)
 How may one blow away (the chaff from ears of wheat
 on the Sabbath)? Rav Adda b. Ahava said, quoting
 Rav: One may blow [only if they are held] from the
 joints of his fingers upwards. They laugh at it in the
 West: As long as he does it in an unusual manner, he
 may even [use] his whole palm!

* In most instances, our printed editions read מחכו (prt.
 However, the Arukh and R. Hananel have the
 reading מחיכו (prt. פעל), as in סע"א א, as in our
 editions.

** According to the Talmud (סנהדרין יז, ב), this expression
 refers to R. Yose b. Hanina. See Tosafot there.
 SEE: מַעֲרָבָא, אָחִידָא, מַחֲיִיךָ

מַזְהִיר prt. (זהר הפעיל); **מַזְהִיר** prt. (זהר הפעיל)
 warning; prohibiting
 אין מזהירין מן הדיו. (מכות ה, ב ושי"ן)
 We do not [base a] warning on a argument
 (instead of a pasuk).
 * The first form is Hebrew, and the second is Aramaic.
 SEE: מַזְהִירָא, מַזְהִירָא, אָזְהִירָא

מַזִּיד prt. (זיד הפעיל) acting deliberately
 (with awareness of wrongdoing)
 בשוגג לא קנסוה רבנן, במזיד קנסוה רבנן. (שבת ג, סע"ב)
 For acting unintentionally the hakhamim did not
 punish him; for acting deliberately the hakhamim did
 punish him.
 SEE: שָׁגַג

מָחָה (מחי: מחי, fut. למחי) he hit; he struck
 (1) הָכָה
 שָׁקַל פְּגָדָא דְמָרָא, מַחֲיָה (בבא קמא כז, ב)
 he took the handle of a hoe [and] struck him

אָרַג he wove*
 (2)
 For an example — see בְּחָדָא מַחֲיָתָא מַחֲיָתָא
 * See Rashi's comment on נח, ב explaining this usage.

מַחָה a protest
 מחאה בפני שלשה. (בבא בתרא לט, סע"א)
 A protest [must be made] in the presence of three
 [people, in order to be valid].

מַחָה (מחי: מוחה, prt.) he protested; he objected
 קל מי שיש בידו למחות ואינו מוחה — נָעַשׂ. (עבודה זרה ח,א)
 Whoever has the opportunity to protest [and thereby
 prevent a transgression] but does not protest — is
 punished.
 * In Biblical Hebrew (e.g., במדבר הכג), this verb means he
 erased, he wiped out, he destroyed.
 SEE: מִיחָה, מָחָה

מַחֲוִי prt. (חוי הפעיל) showing; indicating (by gesture)
 מָרָאָה
 This word is generally used to introduce a brief
 remark or reply of an amora.

מחוי ליה ר' אבהו: ובשבועה? (בבא מציעא ז,א ורש"י שם)
 R. Abbahu indicates to him [with a gesture]: And
 with an oath! (In order to receive a portion of the
 garment in dispute, each party must affirm his claim
 with an oath.)

מַחְוֶרָא pass. prt. (חור הפעיל) "bleached"; clear
 מחוררת; מלִבְנֶת; בְּרוּרָה
 אלא מחוררתא כדשינו מעיקרא
 SEE:

כיש? מי לא עסקינו דקא נקבי מרגינא, אדוקי וקדי קאם
מקמיה וקטיל מקמאקתו? (וקידושין לג, רע"א ורש"י שם ע"פ
ויקרא יט:לב)
("Before the aged you shall rise, and you shall honor
the presence of an elder.") Just as [the Torah demands]
rising that involves no monetary loss, [it] also
[demands] honor that does not involve monetary loss.
But does rising [never] involve any monetary loss?!
Are we not dealing [also] with [a craftsman] who was
piercing pearls [so that] while he is standing up before
him (= the elder), he is interrupted from his (high-
paying) work?!
SEE: עסק

מי לימא/נימא האם נאמר...!!
shall we say?!
This expression almost always appears in the
context of a controversy between two amoraim.
After it has been established that one amora's
opinion is disputed by an earlier halakhic
authority, it is now argued that such may be the
case with respect to the other amora's opinion too.
לשמואל ודאי תנאי היא; לרב מי לימא תנאי היא? (בבא קמא
ע"א)
According to Sh'muel [this issue] is certainly a
controversy between tannaim; according to Rav shall
we say it is a controversy between tannaim?!

ומי מצית אמרת/מוקמת ... והא ...
האם אתה יכול לומר/להעמיד ...? והלא ...?
But [how] can you say/interpret ...? Is there
not (a text that states ...)?
This formula presents a *refutation* of a
statement/interpretation that was quoted earlier
in a Talmudic discussion.
For examples — see בבא מציעא ב"א, לג, א, רע"א ע"פ
אוקי SEE:

מי סברת

האם אתה סבור ...?!
Do you (really) think ...?!
This rhetorical question introduces a *refutation* of
an argument that undermines the assumption
upon which the argument was based.
ברייתא: "שונא" שאמרו שונא ישראל — ולא שונא אומות
העולם.
תלמוד: אי אמרת צער בעלי חיים דאורייתא, מהילי שונא
ישראל, ומהילי שונא אומות העולם? מי סברת אשונא דקרא
קא? אשונא דמתניתא קא? (ב"מ לב, סע"ב ורש"י שם)
BARAITHA: [The] "enemy" they spoke of is a Jew who
is his enemy — not a non-Jewish enemy.
TALMUD: If you say [that relieving] the suffering of an
animal is of Torah [origin], what is the difference
whether [its owner is] a Jew who is an enemy or a
non-Jewish enemy? Do you (really) think [this
baraita] defines [the] "enemy" [mentioned] in the
pasuk (שמות כה: whose laden donkey requires

This standard formulation of a *problem* (בעינא)
presents two plausible alternatives.
עבר נכנס ונכר בפיו, ועבר יוצא ונכר בפיו — מהו? מי
אמרין היינו האי דעל ותינו האי דנפק או דילקא אחרת?
הוא? (פסחים יב)
What is the law [if] a mouse enters (the house) with a
loaf (of bread) in his mouth, and a mouse comes out
with a loaf in his mouth? (Does the resident have to
search for hametz?) Do we say (= assume) that the
same [mouse] that entered has come out, or perhaps it
is a different one?
SEE: בעינא

מי דמי וכי דומה?!
Is it similar?!
This rhetorical question introduces a *refutation* of
an analogy that was drawn by an amora between
two subjects or between two texts.
מי דמי? התם טלטול, הקא מלאכה! (שבת קטז, סע"ב)
Is it similar?! There (in the case of rescuing a Torah
scroll on the Sabbath with its cover even if the cover
contains money) it is [merely a question of] handling
(money), (whereas) here (in the case of skinning the
hide of the sacrifice) it is [a question of a forbidden]
labor (which is much more difficult to permit)!
SEE: דמי

מי ימר ד-?
Who can say that ...?!
Who can be certain that ...?!
This expression presents a *rhetorical question*.
מי ימר דמגנבא? (בבא מציעא לד, רע"א)
Who can say that it will be stolen?!
SEE: ימר

מי כתיב ... כתיב האם כתוב ...? כתוב!
Is it written ...? (No!) It is written ...!
This formula presents an *inference* drawn from the
precise wording or spelling of a Biblical text.
מי כתיב: "חוטאים"? "חטאים"? (כתובים, ברכות י, רע"א ע"פ
תהלים קד:לה)
Is it written "חוטאים" (which can only be read as חטאים,
meaning sinners)?! (No!) It is (actually) written
חטאים (which can be read as חטאים, meaning sins —
rather than חטאים, sinners).

מי לא עסיקינו/עסקינו

וכי אין אנו עסוקים ...?!
Are we not dealing (also with this case) ...?!
This rhetorical question presents the following
argument: The text, currently under discussion in
the Talmud, is formulated in such a manner that
it also includes a particular case that provides the
basis for a *proof* or a *refutation*.
"מפני שיבה תסוק, והדרת פני זקן" מה קימה שאין בו חסרון
כיס, אף הידור שאין בו חסרון כיס. וקימה לית בה חסרון

eyes, Rabban Yohanan b. Zakkai! (= Would that he
were alive today!)
* This usage may have a precedent in Biblical Hebrew:
shall Ya'akov rise up? (עמוס ז:ב)
** This usage is found in Biblical Hebrew:
ומי יתן כל עם ה' נביאים! (במדבר יא:כט)
and would that all the Lord's people were prophets!
SEE: מי, a relative pronoun

ומי אימא למאן דאמר

האם יש מי שאומר ...?!
Is there any [authority] who maintains ...?!
This expression introduces a *rhetorical question*.
מי אימא למאן דאמר רבת לאו טבריא היא? (מגילה ו, רע"א)
Is there anyone who maintains [that] Rakath is not
[identical with] Tiberias?!
SEE: מאן דאמר

מי איכא מידי ד-

האם יש דבר ש- ...?!
Is there anything that ...?!
Can there be such a situation as ...?!
This expression introduces a *rhetorical question*.
מי איכא מידי דאנו לא מצינו למעבד, ושלוחי דידן מצו
עבדי? (יומא יט, רע"ב)
Is there anything that we ourselves are unable to
perform, yet our agents are able to perform?!

ומי אדימא ממתניתין

וכי חזקה היא ממשנתנו?!
Is [the baraita] stronger than our mishna?!
This rhetorical question presents a *refutation* of an
argument from a baraita. It contends that just as
we have already explained our mishna as not
containing conclusive proof with regard to the
issue under discussion, we may also explain that
the baraita that has been cited does not contain
conclusive proof.
For examples — see שבת יב, א ותוס' שם
* In a few passages, the adjective עדיפא, better, is used in
this expression rather than אלימא — without altering the
meaning significantly.
SEE: אלים

ומי אמר ר' ... הכי והא אמר ר' ...
וכי אמר ר' ... קדו? והלא אמר ר' ...
But did R. ... (really) say so?! Did not R. ...
say ... !

This formula presents a *contradiction* between two
different halakhic positions that were expressed by
the same hakham.
For an example — see בבא קמא כט, ב.

מי אמרין ... או דילקא

האם אנו אומרים ... או שמא ...?!
Do we say ..., or perhaps ...?

מטלטל prt. (טול פלפל) *
moving
לא מטלטלין להו (שבת מט, סע"א)
we must not move them (on the Sabbath)
* The first and third letters of the root are duplicated.
SEE: טלטל

מטלטל (= מתטלטל) prt. (טול התפלפל)
movable; portable (טול אתפלפל)
* The first form is Hebrew, and the second is Aramaic.

מטלטלין; מטלטלי*
movable properties
נראין דברי ר' יהודה בקרקעות ודברי ר' שמעון במטלטלין.
(ערכין כה, סע"א: משנה פ"ח מ"ה)
The opinion of R. Y'huda is acceptable regarding real
estate, but the opinion of R. Shim'on [is acceptable]
with regard to movable properties.
* The first form is Hebrew, and the second is Aramaic.
Movable properties are also termed in the Mishna
נכסים (see that entry) and in post-
Talmudic literature דניידי.

מטמא prt. (טמא פעל); **מטמי*** prt. (טמי פעל)
(1) rendering (ritually) unclean; imparting
uncleanliness
המת ... מטמא באהל (משנה כלים פ"א מ"ד)
a corpse imparts uncleanness [to everything] within
[the same] tent

(2) declaring unclean
ר' מאיר מטמא, וחכמים מטהרים. (משנה נגעים פ"ז מ"ג)
R. Méir declares [it] unclean, while the Hakhamim
declare [it] clean.
* The first form is Hebrew, and the second is Aramaic.
SEE: מיטמא

מי

(1) מי?
who?
This common meaning in Hebrew is also used in
the Aramaic of the Talmud in the rhetorical
question — מי ימר ד- (who can say that ...?).
For an example — see that entry.

(2) וכי ...? האם ...?
In English, this interrogative usage is expressed by
a change in word order and by the intonation of
the speaker's voice. It is frequently found in
Aramaic and occasionally in Hebrew.*

מי כאן הללו? (שבת לא, א ורש"י שם)
Is Hillel here?
מי איכא ספיקא קמי שמיא? (ברכות ג, סע"ב)
Is there any doubt before Heaven (= from God's
perspective)?

(3) הלאי ...!
Oh that ...! Would that ...!
In this sense, מי is used with the Hebrew imperfect
(= the future) to express a wish.*
מי יגלה עפר מעיניך, רבו יתונו בו זכאי? (סוטה כז, ב) משנה
פ"ה מ"ב)
Oh that [someone] would remove the dust from your

* The absolute infinitive (Heb. **יָזְכֹר**) is used to emphasize another form of the same verb that immediately follows it — in our example, the participle **דָּכַר**. It is best expressed in English by an adverb, such as *certainly, very, indeed*. See *Grammar for Gemara*: Chapter 3.25.
SEE: מִזְכֵּר

מִזְכֵּר/מִדְבֵּר (= מתדבר) pass. prt. (דבר אתפצל)
reminded; remembering
הָשִׁיבָה זְמַן חַיְיָבָהּ, רָמִי אֶנְפְּשִׁיהָ וּמִדְבֵּר (בבא מציעא ס"ג, רע"א ע"פ תוספות וכת"י שם)
now that the time of his obligation has arrived, he casts [the obligation] upon himself and remembers
SEE: אִידְכֵּר

מִדְלִי/מִדְלִי (= מתדלי) pass. prt. (דלי אתפצל)
raised; elevated
מִדְלִי
* This word is popularly pronounced מִדְלִי.
SEE: מִדְלִי

לְמִיזֵן inf. (דון) לְדוֹן
to judge; to derive
SEE: דָּן

מִידָע; לְמִידָע inf. (ידע) יָדוּעַ; לְדָעַת
to know
תָּאֵנָה נָמִי מִידָע יָדִיעַ דְּנִתְרָא (בבא מציעא כ"א, סע"ב)
a fig also — it is well known that it drops (off the tree)
לְמִידָע and מִידָע are popularly pronounced מִידָע, respectively. The form without ל- is an absolute infinitive. See the note under מִידָע.
SEE: יָדַע

מִידָע/מִדָּע מִשְׁהָ; כְּלוּם
something; anything (with a negative)
לִיכָא מִידָע דְּלִישְׁרָא לְשִׁי וְלִגְוִי אֶסְרוּ. (סנהדרין נ"ט, סע"א)
ע"פ כת"י
There is not anything that is permitted to a Jew and forbidden to a non-Jew.
SEE: מִיָּדִי

מִיָּהָ/מִיָּהָ מִיָּהָ; עַל כָּל פְּנִים
in any event; however; nevertheless
This word is placed after the first word or the opening expression in a clause.
נָהִי דְקִטְלָא לִיכָא, מִלְּקוּת מִיָּהָ אִיכָא. (בבא מציעא ע"א, רע"א)
Granted that there is no capital punishment, there should in any event be a punishment of lashes
SEE: מִיָּהָ

מִיָּהָ/מִיָּהָ (= מִיָּהָ) מִיָּהָ
from this
שְׁמַע מִיָּהָ, מִיָּהָ מִתְנִיתָא, תְּמַנִּי. (פסחים ק"ה, סע"ב)
Deduce from it, from this baraita, eight [halakhoth].
SEE: פְּשׁוּט מִיָּהָ הָדָא

מִיָּהָ (= מתהדק) prt. (הדק אתפצל)
fastened; tight
אֵנָּה לֹא הָוָא חֲלִיפָא אֶלָּא בְּסִדְלָא דְטִיפָא, דְּמִיָּהָ טִפָּי.
(יבמות ק"ב, א)

I would perform "halitza" only with a Beduin sandal, which [can be] fastened more firmly.

לְמִיָּהָ; מִיָּהָ inf. (הדר) לְחֹזֵר; חֹזֵר
to go back; to return; to repeat; to retract
* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.
SEE: הָדָר

מִיָּהָ אֲבָל
but; however
אִין, שְׁטָרָא זִכָּא הָוָא, מִיָּהָ שְׁטָרָא מְעֻלָּא תָּחָּ לִי וְאִירְכֵס.
(בבא בתרא ל"ב, רע"ב)
Yes, it is a forged document, but I did have a proper document and it got lost.

לְמִיָּהָ; מִיָּהָ inf. (הוי) לְהִיָּהּ; הִיָּהּ
to be
* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.
SEE: הָוָה

מִיָּהָ/מִיָּהָ מִכָּל מְקוֹם; עַל כָּל פְּנִים
in any event; however; nevertheless
This word is placed after the first word or the opening expression in a clause.
וְהָאִיכָא עֲדִים בְּמִדְיַת הָיִס? הָשִׁיבָה מִיָּהָ לִיתְנָהוּ קַמָּן.
(כתובות כ"ג, סע"א)
But are there not witnesses overseas? At present, however, they are not before us.
* In some manuscripts, it is sometimes spelled מִיָּהָ.
SEE: אִידוּ לִי מִיָּהָ, קִתְנִי מִיָּהָ

לְמִיָּהָ inf. (זבן) לְקַנֵּן
to buy
SEE: זָבַן

מִיָּהָ מִיָּהָ

מִיָּהָ/מִיָּהָ inf. (זוהר) הָאָהָר
"be careful"
פֶּסַח בְּזִמְנֵה מִיָּהָר? זִמְרִי בִּיהָ (קידושין נ"ה, ב)
[people] are very careful about the Pesah offering during its [designated] time
* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.
SEE: אִידְהָר

לְמִיָּהָ; מִיָּהָ inf. (אזל) לְלָקֵת; הָלוּךְ
to go
* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.
SEE: אָזַל

מִיָּהָ (מחי פצל: מִיָּהָ) prt.
he protested; he objected
אִין מִיָּהָ בְּדִד עֲנִי גִוְיִים בְּלָקֵט, שְׁכָחָה וּפָאָה (גיטין נ"ט, רע"ב)
מִיָּהָ מִיָּהָ
we do not object to non-Jewish poor people [gleanings, forgotten [sheaves], or [produce from] the corner [of the field]
SEE: מִיָּהָ, מִיָּהָ

לְמִיָּהָ/לְמִיָּהָ inf. (חזי) מִיָּהָ

לְרֹאֵה; רֹאֵה
to see
* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.
SEE: חֲזָא

לְמִיָּהָ/מִיָּהָ/מִיָּהָ/מִיָּהָ prt. (חזי אתפצל)
it seems; it appears; it looks
נִרְאָה
it seems like arrogance (ברכות י"ב, ב)
SEE: חֲזָא, חֲזָא

מִיָּהָ (מתחייב) pass. prt. (חוב אתפצל) חֲבִיב
obligated; bound; obliged; responsible
SEE: מִיָּהָ

מִיָּהָ (= מתחלף) pass. prt. (חלף אתפצל) לְאִיחֻלּוּפִי
interchanged
חֲבֵל בְּחֵבֶל מִיָּהָ, עֲנִיבָה בְּקִשְׁיָה לֹא מִיָּהָ (פסחים י"א, סע"א; שבת קי"ג, א)
one rope might be interchanged (by mistake) with another rope; looping will not be interchanged with tying (a knot)

לְמִיָּהָ inf. (חשש) לְחַשֵּׁשׁ
to be concerned; to take into consideration
SEE: חָשַׁח, חָשַׁח

מִיָּהָ (= מתשטמ) pass. prt. (טמי אתפצל)
becoming (ritually) unclean
אֵלּוּ מִיָּהָ וּמִיָּהָ ... (משנה עוקצין פ"א מ"ג)
The following may become unclean and impart uncleanness ...
SEE: מִיָּהָ, מִיָּהָ

לְמִיָּהָ; מִיָּהָ inf. (טעי) לְטָעוּת; טָעָה
to err
* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.
SEE: טָעָה

מִיָּהָ/מִיָּהָ (= מתאש) prt. (יאש אתפצל)
despairing; resigning oneself
מִיָּהָ
(to a loss); giving up (on a lost article)
כָּלְלָא דְאִבְדִּיתָּ: כִּיּוֹן דְאָמַר: "וְיִי לִי לְחֶסְרוֹן כִּסִּי", מִיָּהָ לִיָּהּ
מִיָּהָ. (בבא מציעא כ"ג, סע"א)
[This is] the rule of a lost article: Once he says: "Woe is me over the loss of money," he is giving up on it.

מִיָּהָ prt. (ארי אפצל) מְעַרְהָ (ב-); עוֹסֵק (ב-)
connected (with); dealing (with); speaking (of)
בְּפִלּוּגָתָא לֹא קָא מִיָּהָ. (סנהדרין מ"ט, ב)
He is not dealing with controversy.
SEE: (ב)פִּלּוּגָתָא לֹא קָא מִיָּהָ, מִיָּהָ

מִיָּהָ prt. (מות: מִיָּהָ, f. מִיָּהָ, m. pl. מִיָּהָ)
dying
SEE: מִיָּהָ

מִיָּהָ prt. (אתי אפצל: מִיָּהָ, f. מִיָּהָ, m. pl. מִיָּהָ)
bringing
SEE: מִיָּהָ

מִיָּהָ pass. prt. (יתר פצל)
extra; superfluous
מִיָּהָ
Which [passage] is superfluous (and available for interpretation)?
SEE: מִיָּהָ

מִיָּהָ (= מתכוין) prt. (כוון אתפצל)
intending; having intention for
SEE: מִיָּהָ

לְמִיָּהָ; מִיָּהָ inf. (אכל) לְאָכַל; אָכַל
to eat
גִּזְרָה דִּילְמָא אִתִּי לְמִיָּהּ (פסחים י"ג, סע"ב)
a Rabbinic safeguard so that he not come to eat from it (= hametz)
* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.
SEE: לִיכּוֹל

מִיָּהָ (= מתכסין) pass. prt. (כסף אתפצל)
embarrassed; nonplussed
SEE: מִיָּהָ

מִיָּהָ; מִיָּהָ (מילין) (pl.) אֶלְפִּים אֶמָּה
a measure of distance equal to 2000 cubits
* The first form is Hebrew, and the second is Aramaic. See the table of distances in Appendix II.

מִיָּהָ (מִיָּהָ) s. מִיָּהָ; דְּבָרִים; עֲנִינִים
words; statements; matters
לִימָא לָן מִיָּהּ מִיָּהּ מִיָּהּ דְאִמְרַת מִשְׁמִיהָ דְרַב חֲסִידָא
בְּמִילֵי דְבִי כְּנִישְׁתָּא? (ברכות ח"א)
Would you tell us some of the outstanding statements that you have said in Rav Hisha's name on matters relating to the synagogue?
SEE: הִנֵּי מִיָּהּ, מִיָּהּ הִנֵּי מִיָּהּ

לְמִיָּהָ; מִיָּהָ inf. (ילף) לְלַמֵּד
to learn; to derive
SEE: לָף

מִיָּהָ/מִיָּהָ inf. (לקי) לְקָה
"be punished by flogging"; "receive lashes"
* These forms are almost always used as absolute infinitives. See the note under מִיָּהָ.
SEE: לִקְהָ, לִקְהָ

מִיָּהָ/מִיָּהָ (מילין) (pl.)
word; statement;
(1) מִיָּהָ; דְּבָר
(halakhic) pronouncement
לִימָא בִּיהָ מִיָּהָ. (בבא מציעא ט"ז, סע"ב)
Let us make a statement about it.
(2) דְּבָר; עֲנִין
מִיָּהָ דְאִיבְעָא לִיָּהּ לְרָבָא — פְּשִׁיטָא לִיָּהּ לְרָבָא. (בבא מציעא ק"ה, רע"ב)

The matter that was questionable for Rava was clear-cut to Rabba.

(3) דבר של ממש; דבר חשוב
something substantial; a matter of significance; a significant act

רבא אמר: ... ריחא לאו מילתא היא. (עבודה זרה טו, ב)
Rava said: ... The smell [of wine whose use is forbidden] is not [considered] something substantial (and thus one is permitted to smell it).

רבא אמר: ... הוסיף לאו מילתא היא. (סנהדרין מז, טע"ב)
Rava said: ... The designation [of a garment for use as a shroud] is not [considered] a significant act [hence the garment is not forbidden for another purpose].

(4) דבר נכון; כהלכה

a (halakhically) correct point

See (ו) לאו מילתא היא דאמרי and (ו) לאו מילתא היא for examples.

* מילתא is sometimes employed as a euphemism for bereavement and mourning, as in the passage:

איתרע ביה מילתא (שבת קלו, טע"א ורש"י שם)
עבר מילתא (תענית כה, א) or for bloodletting, as in:

SEE: איגלאי מילתא, גלוי מילתא בעלמא הוא, הואיל ואתא לידו נמא בה מילתא, מוכחא מילתא, מסתיעא מילתא, תליא מילתא, מילתא אגב ... מילתא דאתא ...

מילתא אגב אורחיה קא משמע לן

דבר לפי דרכו הוא משמיע לנו.

He teaches us something in passing.

This statement presents a resolution of a difficulty regarding the wording of a halakha. It is proposed that the tanna has formulated the text in this fashion in order to teach a specific halakhic point incidentally.

משנה: מאימתי קורין את שמע בערבית? משעה שהכהנים נכנסים לאכול בתרומתן ... (ברכות ב, רע"א: משנה פ"א מ"א) תלמוד: ... ליתני: "משעת צאת הכוכבים" מילתא אגב אורחיה קא משמע לן: כהנים אימת קא אכלי בתרומה? משעת צאת הכוכבים. (שם ב, א)

MISHNA: From when may we recite the Sh'ma in the evening? From the time that the kohanim enter to eat their t'ruma ...

TALMUD: Let [the tanna] say "from the time of the appearance of the stars"? He is teaching something in passing: When may the kohanim eat t'ruma? From the time of the appearance of the stars.

SEE: אגב אורחיה

מילתא דאתא בקל וחומר טרח וכתב לה קרא

דבר הנלמד בקל וחומר — טרח וכתב אותו הפתוב. (In some instances) a point that is derived through a kal-va-homer analogy — Scripture has (nevertheless) taken the trouble to write. For an example — see ויש"נ

מילתא דלא שכיחא לא גזרו בה רבנן

דבר שאינו מצוי לא גזרו בו חכמים.

[With respect to] a case that is not common the ḥakhamim did not issue a decree.

In order to strengthen Torah observance, the ḥakhamim have enacted legislation that prohibits certain activities whose performance might lead a person to violate a Torah prohibition, either through habit or through misunderstanding. Nevertheless, the ḥakhamim have excluded from their own prohibitions rare situations, because there the danger to the observance of Torah prohibitions is only minimal.

For examples, see טע"ב and עירובין טג, טע"ב ויש"נ. SEE: מילתא, גזר, שכיח

מילתא/ממליד/ממליד (= מתמליד) prt. (מלך

אתפצל) נמליד; חוזר בו

reconsidering; changing his mind

SEE: אימליד, נמליד

מיימנע/ממנע (= מתמנע) prt. (מנע אתפצל; לאימנעי

נמנע) inf.

restraining oneself; refraining oneself

ממנעי ולא נסבי לה (ויבמות קיג, א)

[men] would refrain from marrying her

למימר/למימרא; מימר* inf. (אמר)

לומר; אמור

מימר אמר: סימנא אית לי בגויה; יהיבנא סימנא ושקילנא ליה (בבא מציעא כא, רע"ב)

he will probably say (to himself): I have an identifying mark on it; I shall give (= identify) the mark and take it

* This form (without ל-) is the absolute infinitive. See the note under מידקר.

SEE: אמר, איקא למימר, מאי איקא למימר, צריקא למימר, למימרא

מימרא (אמר) ממאמר

a memra; a (halakhic or aggadic) statement made by an amora (as opposed to a tanna's statement in a mishna or a baraitha)

מימרא היא, ומימרא קרבא לא סבירא ליה* (גיטין מב, ב) ורש"י שם וע' בבא בתרא מה, טע"א ורשב"ם שם

It is a memra, and Rava does not agree with [this] memra.

* According to the Talmud, an amora has the authority to differ with his colleague; hence a contradiction between two memroth of two different amoraim presents no difficulty.

SEE: גברא אגברא קא רמית and the note there

למימרא inf. (אמר)

(1) לומר ...!

[Is this] to say ...?

Usually, this term introduces a difficulty — a contradiction between the implication of the text

just quoted in the Talmud and another text that is about to be quoted.

משנה: עד כמה מזמנין? עד קזית. ר' יהודה אומר: עד כביצה. (ברכות מה, א: משנה פ"ז מ"ב)

תלמוד: למימרא דר' מאיר חשיב ליה קזית ור' יהודה כביצה? והא איקא שמעינן לה, דתנן ...! (שם מט, ב)

MISHNA: How much [must one have eaten] to be counted as part of a "zimmun"? [A quantity] equivalent to the size of an olive. R. Y'huda says: [A quantity] equivalent to the size of an egg.

TALMUD: Is this to say that R. Meir [to whom the first, anonymous opinion in the mishna is attributed] considers it (= the standard quantity) to be the size of an olive, and R. Y'huda the size of an egg? But have we not heard them [state] the opposite, as we have learned (in another mishna) ...!

That is to say ...

Sometimes, the term introduces a conclusion derived from the text that was just quoted in the Talmud.

אמר קרא: "ויקב ... ויסקל" — למימרא ד"נוקב" קללה הוא. (סנהדרין נ, א ע"פ ויקרא כד: א)

The pasuk stated: "And he blasphemed (from the root נקב) ... and he cursed." That is to say that נקב refers to cursing.

SEE: אמר, מאי למימרא

מינ- (= מן)

from; than

This fuller form of מן, which never appears by itself, is the form to which personal-pronoun suffixes are attached in Aramaic. Here are some common combinations that result:

מיניה ממונן from him/it (m.); than he/it

מינה ממנה from her/it (f.); than she/it

מיניהו מהם from them; than they

For the complete list of forms, see Grammar for Gemara: Chapter 7.325

SEE: בר מינה דההיא, בר מינה

ומינה. ומומנה (= that statement)

(1) This term sometimes introduces a corollary to the statement that has just been quoted, as if to say: From this statement we may infer ...

... אבל לאחרי, אפילו מיל אינו חוזר. אמר רב אחא: ומינה מיל הוא דאינו חוזר — הא פחות ממיל חוזר. (פסחים מו, א)

... but as for his [travelling] back (in order to procure water for washing his hands before a meal), even if [the distance] is a "mil" (= two thousand cubits), he need not go back. Rav Aha said: And from it (= that statement, we may infer that) only if the distance is a "mil," he need not go back — but [if] less than a "mil," he must go back.

(2) In some instances, this word introduces a refutation of the argument that was just put

forward. Here, too, it may be paraphrased: From this statement we may infer ...

וחברון טרשים הוא? והא ... תניא: אילים ממואב, כבשים מחברון? מינה! אידי דקלישא ארעא, עבדא רענא ושמן קניינא. (סוטה לד, טע"ב ע"פ כתי"י ורש"י שם)

But was Hebron a stony area? ... Is it not stated (in a baraitha): Rams [come] from Moav and lambs from Hebron? From it (= the very statement that was intended to show that Hebron was not stony, we may infer that the land was probably stony)! Since the soil is thin, it serves as pasture land, and the flocks grow fat.

(3) This same word also introduces the second stage of a דוין-מינה-ומינה argument. See that entry for an example.

מיניה וביה*

ממנו ובן "from it and itself"; from ... itself

מיניה וביה אבא ליזיל ביה נרגא. (סנהדרין לט, ב ורש"י שם)
The axe (whose handle was made) from the forest itself will go against it (= the forest, by chopping down its trees).

* In post-Talmudic sources and even in modern Hebrew, this expression is used in the sense of in and of itself, intrinsically, so that a תנייה מיניה וביה means an intrinsic contradiction.

מינכר/מנכר (= מתנכר) pass. prt. (נכר אתפצל)

recognizable; distinguishable

נכר

היזיקא דמינכרא* (בבא קמא תא, א)

a damage that is recognizable

* This form is popularly pronounced מינכר.

מינטר (= מתנטר) pass. prt. (נטר אתפצל)

נשמר; משהמר

מנטרא* מחמת גנבי ומחמת כלבי (ביצה טו, טע"א)

it is guarded against thieves and against dogs

* This form is popularly pronounced מינטר.

מינסבא (= מתנסבא) prt. f. (נסב אתפצל)

נשאת

איתתא דייקא ומינסבא* (קידושין עט, א)

a woman carefully investigates, and (only then) she gets married

* This form is popularly pronounced מינסבא.

SEE: אינסיבא

מינצי (= מתנצי) prt. (נצי אתפצל) רב

quarreling

ההיא מסותא דהו מינצו עלה בי תרי ... (ב"מ ו, רע"ב)

There was a bathhouse over which two people were quarreling ...

אנשים עברים נצים (שמות ב: יג)

* The same root is used in

למיסא inf. (סלק) לעלות

to go up

(usually from Babylonia to Eretz Yisrael)

בעי למיסא לארעא דישראל (שבת מא, א ויש"נ)

he wants to go up to Eretz Yisrael

למיסר; מיסר* inf. (אסר)

to forbid; to bind לקשור

* This form (without -ל) is the absolute infinitive. See the note under מידקר.

SEE: אסר

למיסר/למסר* inf. (סרד)

להאחז; להגרר; להתגרר

to cling; to adhere; to get used (to)

For an example — see (ו)לאו מילתא היא.

מיסתיא/מסתיא*

די; מספיק

It is enough
This word with pronoun suffixes means it is enough for me, for you and so on.

it is enough for me	די	מיסתיא
it is enough for you	דך	מיסתיך
it is enough for him	דיו	מיסתייה
it is enough for her	דיה	מיסתייה
it is enough for them	דים	מיסתייהו

לא מספיקהו דלא גמרו, אלא מיגמר נמי מגמרו! (שבת קכד, סע"ב ע"פ רש"י שם)

It is not enough for them that they have not learned, but they would even teach (errors to others)!

* The etymology of this word is uncertain, but it may well be related to the Biblical Hebrew מסת in מִסְתָּ, which is also found in the Targumim there and elsewhere as a translation of די, e.g., רגום אונקלוס לויקרא ה:ז.

למיעבד/למעבד* inf. (עבד)

לעשות; לעבד

For an example — see ליה ל-.

SEE: עבד

מיעוט; מיעוטא*

(1) a limitation; an exclusion

This term denotes an element in a Biblical text that is interpreted as excluding a certain case from a halakhic category. Such a limitation is indicated by certain special words such as אך or רק, only; מן (or the prefix -מ), part of; or by a superfluous word or phrase.

ותא אמרת "בה" מיעוטא הוא! (שבועות זב ע"פ ויקרא ה:ג)
But did you not say [that the word] בה (through it, in whatever his impurity be that he becomes impure through it) is a limitation (indicating that only through this type of impurity does he become impure — not through other types)?!

(2) a minority

ר' מאיר לטעמיה דחייש למיעוטא, ונזר רובא אטו מיעוטא (חולין נא)

R. Méir is consistent with his own position [in] that he is concerned about the minority, and he enacts Rabbinic safeguard legislation against [the wine of] all (Cuthens) because of the minority (who worship idols).

(3) the minimum number

מיעוט "קבשים" — שניים. (יומא טב,ב ע"פ ויקרא יד:ז)

The minimum number [indicated by the plural] "lambs" is two.

* The first form is Hebrew, and the second is Aramaic.

SEE: מעט, מעט, ריבוי, אין מיעוט אחר מיעוט אלא לרבות

מייעט* (מעט פעל: מיעט, prt. למעט inf.)

he reduced; he limited (the scope of a halakha); it excluded (from a halakhic category)

מיעט רחמנא גבי מכוהו בית דין. "הענק תעניק לו" — "לו", ולא למוכר עצמו. (קידושין טו,א ע"פ דברים טו:ד)

The Torah limited [the scope of the mitzva] to [a slave] whom the court sold. "You shall liberally provide him (gifts)" — "him," but not [a slave who] sells himself (into slavery).

* This Hebrew form is used even in Aramaic contexts rather than the Aramaic form.

SEE: מיעוט, מעט, הוציא, (ל)אפוקי, ריבה

למייעל* inf. (עלל)

to come; to enter לבא; להכנס

SEE: על

מייערם (מתערים) prt. (ערם אתפעל) מערים

employing a stratagem; acting deceptively

SEE: מערים, (ל)אייערומי

מיפטור (מפטור) prt. (פטר אתפעל)

(1) נפטור becoming exempt

דילקמ מודי ומיפטור* (בבא מציעא לד, רע"א ע"פ כת"י) perhaps he will confess and become exempt

(2) נפדר departing; taking leave

כי הוו מיפטורי מהדדי (תענית ה, סע"ב ועוד) when they were taking leave of each other

* The singular and plural forms are popularly pronounced מיפטור and מיפטרי, respectively.

SEE: איפטור

למיפטור imp. (פטר) לפטור to free; to exempt

For an example — see סע"א.

SEE: פטר

מיפלג/מפלג* inf. (פלג)

(1) חלוק disagree

הא מיפלג פלגי! (פסחים ק, סע"ב ועוד) Behold they certainly disagree!

(2) התחלק divide; share

... אבל ממונא — אימא הני מיפלג פלגי! (קידושין מג, רע"ב) ... but [as for] money — say [that] these are indeed sharing [it]!

* These forms are absolute infinitives. See the note under מידקר.

SEE: פלג, פלג

מיפלגי* (= מתפלג) prt. pl. (פלג אתפעל)

חלוקים disagreeing; differing; disputing

מדלא מיפלגי באבנים (ביצה יב,א)

since they are not disagreeing about (carrying) stones

* This common form, which is popularly pronounced מיפלגי, is plural. A singular form rarely occurs.

SEE: אדמיפלגי ב-... ליפלגו ב-, איפלגי

קמיפלגי/קא מיפלגי*

הם חלוקים they disagree; they differ

* מיפלגי is popularly pronounced מיפלגי.

SEE: (ב)מאי קמיפלגי and the next two entries here.

ב... קמיפלגי

ב... הם חלוקים they disagree about ...

This formula often presents a response to the question במאי קמיפלגי? (about what [issue] do they disagree?). It offers an explanation of the controversy in terms of different interpretations of a Scriptural passage, different halakhic principles, and so on.

בהאי קרא קמיפלגי ... (קידושין טו,ב)

They disagree about [the interpretation of] this pasuk...

בהקשר סוכה קמיפלגי. (סוכה ב,ב)

They disagree about [the minimal area required for] making a sukkah valid.

והכא בדר' אליעזר קא מיפלגי. (מנחות קו, רע"ב)

But here they disagree about [the halakha] of R. Eliezer (which one amora supports, and the other rejects).

וקמיפלגי בפלוגתא דר' ... ור'

וחלוקים במחלוקת שבין ר' ... לבין ר'

They disagree about [the same issue that is the subject of] a controversy between R. ... and R.

For an example — see יט,ב.

* The verb קמיפלגי sometimes comes at the end of this sentence: בפלוגתא דר' ... ור' ... קמיפלגי.

מיפסיל (= מתפסיל) pass. prt. (פסל אתפעל)

נפסל disqualified; unfit

SEE: איפסיל

למיפרד/למפרד* inf. (פרד) "לשבר"; להקשות

"to break"; to refute (an argument)

SEE: איקא למיפרד

מיפשט/מפשט* inf. (פשט)

פשוט "be obvious"

(קידושין י,ב ועוד)

it is indeed obvious to him

* These forms are absolute infinitives. See the note under מידקר.

מיקטל/מקטל*; למיקטל/למקטל inf. (קטל)

הרוג; קצוצ; להרג; לקצץ to kill; to cut

* These forms (without -ל) are absolute infinitives. See the note under מידקר.

SEE: קטל

מיקלע/מקלע (= מתקלע) prt. (קלע אתפעל)

נקלע; מזדמן coming by chance

SEE: איקלע

למיקם inf. (קום)

לעמד to stand; to be subject to

למיקם עלה בלאו (יבמות יא,ב)

for her to be subject to a (Biblical) prohibition

SEE: קום

למיקנא/למקנא/למיקני/למקני/למקניא

to acquire לקנות inf. (קני)

SEE: קני

מיקרי/מקרי (= מתקרי) prt. (קרא אתפעל)

נקרא being called

SEE: איקרי

מיקרי/מקרי (= מתקרי) prt. (קרי אתפעל)

קורה; מזדמן happening

SEE: איקרי

למיקרי/למקרי/למיקרא inf. (קרא)

לקרא to read; to call

SEE: קרא

למירמא/למירמי; מירמא* inf. (רמי)

להטיל; הטל to throw; to cast

* This form (without -ל) is the absolute infinitive. See the note under מידקר.

SEE: (ו)איכא דרמי להו מירמא, רמא

מירתת/מרתת (= מתרתת) prt. (רתת אתפעל)

רותת; רועד; פחד trembling; afraid

SEE: אירתת

מישקל/למשקל; מישקל/משקל* inf. (שקל)

לקחת; לקוח to take; to take away

* These forms (without -ל) are absolute infinitives. See note under מידקר. Do not confuse with the Hebrew weight, משקל weight.

SEE: שקל

למישרי/למישרא; מישרא/משרא* inf. (שרי)

להתיר; התיר to permit; to untie; to begin (breaking bread)

* These forms (without -ל) are absolute infinitives. See the note under מידקר.

SEE: שרא

מישתרי (= שרי אתפעל) prt. (שרי)

מותר; מותר permitted

SEE: שרא, אישתרי

מית (מות): מית/מיתא. prt. למות, fut. למית. (inf. למית)
he died

סליק לאיגרא נפיל ומית (תענית כטא)
he went up to the roof and fell, and he died

* For the complete conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 18.

SEE: מית

מיתב. pass. prt. (יתב פל)
quieted; settled; composed

מיתבא דעתיה
his (physical) senses are restored
For examples — see טא, פ, ב, נ.

למיתב; מיתב. inf. (יתב)
to sit; to live; to dwell

מיתב יתבין, ברוכי לא מברכין. (סוכה מזא)
We must indeed sit (in the sukkah on Sh'mini Atzereth in the Diaspora, but) we must not recite the b'rakha.

* These forms are popularly pronounced מיתב and מיתב respectively. The form without → is an absolute infinitive, rendered by an adverb, e.g., indeed. See note under מידקר.

למיתב. inf. (נתב)
to give
אילו בעי למיתבא ליה במתנה, מי לא יחייב ליה? (ב"ב כזב)
If he would want to give it to him as a gift, could he not give it to him?!

* This form is popularly pronounced למיתב.
SEE: יחב and its note.

מיתחזי

SEE: מיתחזי

למית. inf. (אתי)
to come
SEE: אתא

מיתבי. prt. pl. (תוב אפצל)

משיבים; מקשים; objecting
replying; refuting; objecting
This term introduces a difficulty based on a mishna, a baraita, or a pasuk that contradicts a statement of a specific amora or an anonymous statement.

אמר רב יוסף: ... בשאר מצות דברי הכל לא יצא ... מיתבי:
לא יברך אדם ברכת המזון בלבד, ואם בירך, יצא. (ברכות טזב)

Rav Yosef said: ... as for all other mitzvot (b'rakhoth), everyone agrees [that a Jew who recites a b'rakha in his heart] has not fulfilled his obligation They object to [that halakha on the basis of the following baraita]: One should not recite Birkath HaMazon in his heart [without saying the words]; but if he did [so], he did fulfill his obligation.

* The Yemenite pronunciation מיתבי, ignoring the first י. Among Ashkenazim, it is popularly pronounced מיתבי, ignoring the second י.
SEE: מיתבי, מיתבי, מיתבי

מיתבא
the dead; the deceased

אנא בר מיתבא אנא, ונקסי ידי ניהו. (יבמות לזב ע"פ הר"ף)

I am the son of the deceased, and the property is mine.

rope
מיתבא/מתבא חבל
במנעול וקטיר במיתבא עסקין (עירובין להא)
we are dealing with a lock and it is tied with a rope

למיתבני/למתבני/למיתבא. inf. (תני)
to state (in a mishna or a baraita)

תבא, אידי דבעי למיתבני סיפא, למה לי למיתבני, משום
דקא בעי למיתבני סיפא

מיתסר. prt. (אסר אתפצל)
forbidden
SEE: איתסר

מיתרמי/מתרמי. prt. (רמי אתפצל)

מזדמן; קורה
occurring by chance; happening
SEE: רמא, איתרמי

מקדי (מקדי+די) מאחר ש-
now that; since
A clause introduced by this word usually prepares the way for an objection or a difficulty.

מקדי אותבינהו כל הני קראי ושנינהו — חזקה ור' אבהו
במאי פליגי? (פסחים כגב)
Now that we have raised objections from all these p'sukim and answered them — wherein do Hizkiyya and R. Abbahu disagree?!

מקל מקום

(1) in any event; in any case; nevertheless
מקל מקום קשיא! (שבת כאא ועוד)
Nevertheless (= even though some other difficulty has been resolved), it (= the difficulty originally posed in the Talmud) remains difficult!

(2) in any manner; in all circumstances
In this sense the term is used after the quotation of a Biblical expression that is interpreted as expanding the scope of a halakhic category.

"עזב תעזוב עמו" — אין לי אלא בעליו עמו; שאין בעליו עמו
מניין תלמוד לומר: "עזב תעזוב" — מקל מקום. (בבא מציעא לא, סע"א ע"פ שמות כגה)

"You shall surely help with him [when your neighbor's pack animal is lying under its burden on the road]." I only know [to do so] when the owner is with it; when the owner is not with it, from where [do I learn that I must help]? Scripture teaches: "You shall surely help" — in all circumstances.

* The emphasis provided by the infinitive עזב, help, teaches that assistance must surely be provided — whatever the circumstances.

מקלל
"from the rule of";
from; by implication from

מקלל "לאו" אתה שומע "הן". (נדרים יא, רע"א)
From a "no" (= a negative statement) you may infer a "yes" (= a positive statement).

* This preposition is a compound of the prefix מ- and the noun קלל in the construct state.

SEE: חדא מקלל חכרתה איתמר, לאו תבא מקלל עשה

מקלל ש-; מקלל ד-
"from the rule that";
by implication [it follows] that; consequently

משנה: אבות נזיקין ...
תלמוד: מדקתני "אבות", מקלל דאיכא "תולדות"! (ב"ב, א)
MISHNA: The principal categories of damage ...

TALMUD: From the fact that [the tanna] specifies "principal categories," by implication it follows that there must (also) be "subordinate categories"!

* The first form is Hebrew, and the second is Aramaic.
SEE: הלכה מקלל דפליגי

מקללא
by implication

לאו בפירוש איתמר אלא מקללא איתמר
For an example, see

מכריע. prt. (כרע הפעיל)

deciding; harmonizing; compromising
This term is sometimes applied to the tanna who holds the intermediate position in a three-way controversy.

ברייתא: לא ישתטף אדם כל גופו בין בחמין ובין בצונן —
דברי ר' מאיר. ר' שמעון מתיר. ר' יהודה אומר: בחמין אסור,
בצונן מותר ...

תלמוד: אמר ר' תנחום אמר ר' יוחנן: ... כל מקום שאתה מוצא
שנים חלוקין ואחד מקריע — הלכה כדברי המקריע. (שבת לטב)

BARAITHA: One is forbidden to shower his entire body (on the Sabbath) with either hot or cold water — the opinion of R. Méir. R. Shim'on permits. R. Y'huda says: With hot water it is forbidden, (but) with cold water it is permitted.

TALMUD: R. Tanhūm said in the name of R. Yohanan ...: Whenever you find two [authorities] in dispute and a third compromising, the halakha is in accordance with the compromiser (= R. Y'huda in this baraita).

מכשיר. prt. (כשר אפעל)

rendering fit; declaring to be fit
מכשיר
SEE: אכשר

מכתת. pass. prt. (כתת פעל)

crushed; destroyed
כתות; כתוש
For an example, see כתותי

מלוג
SEE: נקסי מלוג

מלוה. prt. (לוי פעל)

accompanying
For an example — see סע"ב מ, סוטה

מלוה. prt. (לוי הפעיל)

lending; lender;
creditor (as opposed to לוה, borrower)

הכותב ... שטרי מלוה צריך שנייה מקום המלוה, מקום הלוח,
מקום המעות, מקום הזמן. (גיטין כו, א: משנה פ"ג מ"ב)

[If] one writes ... notes of indebtedness, he must leave space for [the name of] the lender, space for [the name of] the borrower, space for [the amount of] money, [and] space for the date.

* This verbal form is frequently used as a noun.
SEE: בעל חוב

מלוה/מלוה

מלוה להוצאה ניתנה (קידושין מזא)
a loan is given for spending

מלוה בשטר

a loan supported by a promissory note
(signed by two witnesses)

For an example — see the next entry.

מלוה על פה

a loan not supported by a promissory note

דבר תורה, אחד מלוה בשטר ואחד מלוה על פה גובה מנקסים
משועבדים. (בבא בתרא קעהב)

[According to] Torah law, one may collect both a loan [supported] by a promissory note and a verbal loan (even) from subjugated properties.

SEE: נקסים

מלקות (מלקיות pl.)
the punishment
of flogging (executed by order of the court)

מלקין. prt. (לקי הפעיל); מלקי. prt. (לקי אפעל)

flogging; inflicting the punishment of lashes
we flog him
מלקין ליה (מכות טזב)

* The first form is Hebrew, and the second is Aramaic.
SEE: לוקה and its note

מלתא

SEE: מלתא

ממאי

SEE: ממאי

ממטי. prt. (מטי אפעל)

ממציא; מביא
presenting; bringing
SEE: אקטי

ממילא

מאליו/מאליה; מעצמו/מעצמה

of itself; by itself; automatically
לא שנה שלחה שלוחי, לא שנה אצלה ממילא. (בבא קמא גא)
It makes no difference whether he actually sent it (= his animal), or whether it went by itself.

* This Aramaic word is often used in Modern Hebrew in the above senses and with the meaning in any case.

ממש

(1) substance; reality; significance
This noun is used in either a physical or an abstract sense.

סעמו ולא ממשו (חולין קה, רע"א)
its flavor, but not its substance

אם יש ממש בדבריו, שומעין לו. (סנהדרין מא, משנה הד:)

מנין (= מאן הווא) מי הווא?
 who is he? who is it (m.)?
 דרש רב נחמן משום רבינו — ומנא שמואל (ברכות להב)
Rav Nahman expounded in the name of our master — and who is it? Sh'muel
 SEE: מני

מנח act. prt. (נוח אפעל) מניח
 placing
 כי מנח תפילין אדרעיה (ברכות סב)
when he places t'fillin on his arm
 SEE: מנח

מנח pass. prt. (נוח אפעל) מנח
 placed
 הא מנח קסא קמן (פסחים קג, סע"א)
behold the cup is placed before us
 SEE: מנח

מני prt. (מני ליקני, fut. ליקני) (inf. למיני)
 מונה
 he counts; he enumerates
 אממר מני יומי ולא מני שבועי (מנחות טו, א)
*Ammemar counts days (of the Omer), but he does not count weeks**
 * According to the accepted halakhic norm, we do count weeks as well.
 SEE: מנה

מני (= מאן היא) מי היא?
 (1) who is she? who is it (f.)?
 אמר להו רב תסדא לבנתיה: ... וכי קרי איניש אבבא, לא תימרו: "מנו" אלא "מני" (שבת קמב, ע"פ כ"י)
Rav Hisha said to his daughters: ... and when someone calls at the door, do not say: "Who is it (m.)?" but [say]: "Who is it (f.)?"

מני מי היא? (2)
 whose is it?
 This term is used to raise a question: Whose [opinion] is [being presented in the text under discussion]?
 For an example, see the next entry.
 SEE: מנו

מני מתניתין [של] מי היא משנתנו?
 Whose [opinion] is [presented by] our mishna?
 מני מתניתין? לא ר' יהודה ולא ר' שמעון ולא ר' יוסי הגלילי (פסחים כח, סע"א)
Whose [opinion] is [presented by] our mishna? It is neither R. Y'huda[s] nor R. Shim'on[s] nor [that of] R. Yose, the Galilean!
 SEE: מתניתין מני

מניין/מנין (= מו+אין) מניין
 From where [is it derived]?
 מניין לסיכה שהיא כשתיה ביום הקיפורים? (שבת פו, א): משנה פ"ט מ"ד)
From where [is it derived] that on Yom Kippur anointing is [forbidden] like drinking?

מנא ליה? מנין לו?
 What is his source?
מנא לנו? מנין לנו?
 What is our source?
מנא להו? מנין להם?
 What is their source?
 For an example — see מקלן, which is often used as a contraction of מנא+לן.

ומנא תימרא* ומנין אתה אומרה?
 And from where would you say it?
 This question seeks a source for a halakha stated in a mishna, a baraita, or by an amora's statement.
 ומנא תימרא דלקסד מרובה חששו, ולקסד מועט לא חששו (פסחים כב)
And from where would you say that [the Rabbinical authorities] were concerned about a substantial loss, but they were not concerned about a slight loss?
 * מנא תימרא = תימרא with the final נ- equal to a final ה-.

מנה a maneh
 This silver coin or weight equals one hundred zuz.
 מנה לי בידך! (שבועות להב): משנה ב"ו מ"א)
A maneh of mine is in your hand (= You owe me one hundred zuz)!
 * See the table of coins and weights in Appendix II.
 עי יחזקאל מה: יב ורש"י שם.

מנה (מני: מונה) prt. מנה
 he counted; he enumerated
 מנה הכתוב (ברכות כד, א ועוד) Scripture has enumerated
 מנו חקמים (פסחים מג, א ועוד) מנו חקמים (פסחים מג, א ועוד)
[the] hakhamim have enumerated (in a mishna)
 SEE: מני

מנה? מנתא* portion; share (usually of food)
 מנה יפה לשבת (ביצה טו, רע"ב)
 a fine portion for the Sabbath
 * The first form is Hebrew, and the second is Aramaic.

מנהג; מנהגא* (1) custom (in some cases, a practice that originated as a voluntary restriction beyond the normative requirements of Jewish law)
 אמרין לה אנא איסורא, ואת אמרת לי מנהגא (יבמות יג, טע"ב; נדה סו, סע"א)
I speak to you of a legal prohibition, but you quote me a custom!

(2) the established halakhic practice (though not announced to the public)
 מאן דאמר "מנהג" — מידרש לא דרשינן, אורזי מורינן. (תענית כז, ב ועי' רש"י לעירובין מו, ב)
[According to] the one who says "(the) established halakhic practice (is like R. Méir)" — we do not expound [the decision in a public discourse], (yet) we do teach it (to any individual who asks us).
 * The first form is Hebrew, and the second is Aramaic.
 SEE: מהג

מנהגי מילי מנא הני מילי
 SEE: מנא הני מילי



With this question an amora seeks a Biblical source for a halakhic or aggadic teaching taught by earlier authorities.

אמר ליה רבה לרבה בר מארי: מנא הא מילתא דאמור רבנן? בני בני הרי הן קבניסין? (יבמות סב, ב)
Rabba said to Rava b. Mari: What is the source of the statement that the hakhamim have made: Grandchildren are [considered] like children?

מנא הא מילתא דאמרי אנשי מנין דבר זה שאומרים אנשים ...?
 From where is [the Biblical source of] the maxim that people say ...?

This question introduces a popular maxim, for which a basis can be found in Scripture.

מנא הא מילתא דאמרי אנשי? בירא דשתית מינה לא תשדו ביה קלא? ... דכתיב: ... "לא תתעב מצרי כי גר היית בארצו." (בבא קמא צב, ע"פ דברים כג, ח)

From where is [the Biblical source of] the maxim that people say: Into the well from which you have drunk — do not throw a clod of earth!? (= Don't pay back evil for good!) ... as it is written: "Do not despise an Egyptian, because you have been a stranger in his land."
 SEE: אמרי אנשי

מנא הני מילי מנין הדברים האלו
 From where [do we derive] these things?
 This question seeks a source for a statement in a mishna, in a baraita, or by an amora. The answer is a Scriptural interpretation.**

משנה: והנשים בכלל הנזק. (בבא קמא יז, רע"ב): משנה א: תלמוד: מנהגי מילי אמר רב יהודה אמר רב ... אמר קרא: "איש או אשה כי יעשו מקל חטאת האדם" — השנה הכתוב אשה לאיש לכל עונשין שבתורה. (שם טו, א ע"פ במדבר ה:)
 MISHNA: Women are subject to [the laws of] damages...
 TALMUD: From where [do we derive] these things? Rav Y'huda said quoting Rav ...: The pasuk states: "When a man or a woman commit any of the transgressions against a fellow human being" — Scripture has equated woman with man regarding all the penalties in the Torah.

* מנהגי, מנא הני is sometimes written as one word.
 ** In some instances, the Scriptural interpretation is a mere allusion or support (see אסמכתא), as Rashi notes in his commentary on רע"ב טו, ביצה.
 SEE: הני מילי

מנא ל- מנין ל-?
 "From where is it to ...?" Where is the source?

The interrogative מנא is often followed by the preposition ל- with a personal-pronoun suffix in order to form a question.

מנא לך? מנין לך? "From where is it to you?"
 מנא לך? מנין לך? "What is your source? How do you derive?"

If there is substance to his words, they (= the judges) listen to him.

(2) really; literally
 This adverbial usage is common (even today).
 "עין תחת עין" — ממש. (בבא קמא פד, א ע"פ שמות כא: כד)
 "An eye for an eye" — literally.

לא "קטן" קטן ממש, אלא גדול וסמוך על שלחן אביו זהו "קטן". (בבא מציעא יב, רע"ב)
 "A minor" does not mean a minor really (in terms of age), but an adult who is maintained at his father's table is considered "a minor".

* This word is derived from the root ממש as in the pasuk (בבא מציעא יב, רע"ב): כַּאֲשֶׁר יִמָּשׁ הָעוֹר בְּאַפְלָה (דברים כח: כט) [his way] in the darkness. From ממש a new verb ממש has been created in Modern Hebrew, meaning he realized or he carried out.

ממשמע (מ)משמע SEE: (מ)משמע

מן from; than
 As in Hebrew, this word is often used in Aramaic with personal-pronoun suffixes. In the Talmud, these suffixes are almost always attached to the fuller spelling מני-.
 SEE: מני- and its suffixes.

מנא/מאנא (מאני/מני pl.) כלי
 utensil; vessel
 הא קמתו מנא! (שבת קמז, ב)
Behold he is making a utensil (on the Sabbath)!

בגד garment; clothes*
 ר' יוחנן קרי למאניה "מכבודתי". (שבת קיג, סע"ב)
 R. Yohanan calls his clothes "my honorers" (because clothing lends dignity to a person).

* In Mishnaic Hebrew the noun כלים is also used in the sense of clothes, as in ירושלם יוצאות בקלי לבן שאולין (תענית כז, ב): משנה פ"ד מ"ה).

מנא (= מו+אין) מנין?
 From where? What is the source?
 מנא ידעין? (בבא קמא נט, רע"ב ועוד)
 From where do we know?

מנא אמרנא לה מנין אני אומר אותה?
 From where do I say it?
 With this question an amora introduces evidence from a mishna or a baraita (or occasionally from a pasuk or from the statement of an earlier amora) to bolster the opinion he has presented.
 For an example — see טע"ב רע"ב.

מנא הא מילתא דאמור רבנן מנין דבר זה שאמרו חכמים ...?
 What is the source of the statement that the hakhamim have made ...?



מנן; מנינא/מנינא*

(1) a count; a counting

כל דבר שבמנין — צריך מנן אחר להתיירו (ביצה ה,א)
[as for] any restriction that (was voted) by a count (of judges) — another count is required in order to cancel it (even if the reason no longer applies)

(2) a number; a quorum

מנינא ... למעוטי מאי? (קידושין ג,א ועוד)
What [does] the number [stated in the text come] to exclude?

* The first form is Hebrew, and the others are Aramaic.

מנכ prt. (נכח פל) מנכה
מאי דאפסיד מנכין ליה, ואידך יחבין ליה. (ב"מ קט, סע"א)
We deduct the amount of the loss he has caused, but we give him the rest.

מנל (= מנא-לו) מנין לנו?

"From where [is it] to us?" How do we derive [it]? What is our source (usually in Scripture)?

משנה: מגילה נקראת באחד עשר ... (מגילה ב,א: משנה א:א)
תלמוד: מנל? (שם ב,א)

MISHNA: The scroll of Esther may be read on the eleventh (of Adar) TALMUD: What is our source?

* In some instances, the source is merely an allusion or a support (see אסמכתא), as in our example where the Talmud subsequently paraphrases מנל with מנינא (where is it hinted?).

SEE: מנא-ל

מנמנמ * prt. (נום פלפל) מתנמנמם

הוה יתיבנא בפירקא והוה קא מנמנמם, וחזאי בחילמא ... (שבת נ, סע"ב)

I was sitting at the lecture and dozing, and I saw in a dream ...

* Sometimes, מנמנמם is a euphemism for dying. See "Rashi's" comment on מנמנמם, מנמנמם.

** The first and third letters of the root נמנ are duplicated to form מנמנמ.

מנקיט prt. (נקט פל)

מלקט
מנקיט אבבי חומרי מתנייתא ותני. (שבת קלח,א ורש"י שם)
Abbayé [was] compiling rules from baraitoth and reciting them.

מנת על מנת SEE:

מנתא מנה SEE:

מסאב pass. prt. (סאב פל)

וואקליון גזדים מסאבות (חולין לג,א: משנה פ"ב מ"ה)
and they may be eaten with "unclean" hands
SEE: יסתאב

מסאנא נעל

SEE: טינים

מסגי prt. (סגי פל)

walking; passing
SEE: טגי

מסהיד prt. (סהד אפל)

testifying מעיד
For an example, see בר קטלא
SEE: אסהיד

מסור* (מסורות pl.)

שאני מסור דדיבורא הוא. (בבא קמא ה,א ע"פ כת"י)
[The case of] an informer is different, because it is [through] speech [that he causes damage].

* In current editions of the Talmud and in Modern Hebrew, the form is מוסר.

SEE: מסר

מסורת

(1) a tradition (aggadic or halakhic)

מסורת בידם מאבותיהם ששם הארון נגנז. (משנה שקלים ו:א)
They had a tradition from their forefathers that the holy ark was hidden there.

עוף טהור נאכל במסורת. נאמן הצייד לומר: עוף זה טהור
מסר לי רבי. (חולין סג, סע"ב)

Kosher birds may be eaten according to tradition. A hunter is trusted if he says: My master has transmitted [a tradition] to me: "This [species of] bird is kosher."

(2) the accepted spelling (of the consonantal Biblical text)*

For an example, see למסורת

* In later Hebrew, the term מסורה (Masora) refers to the traditions — dealing with the spelling, the vocalization, and the accentuation of the Biblical text — that are contained in the annotations published in some editions of the מקראות גדולות.

SEE: מסר

מסותא/מסותא

SEE: בי מסותא

מסיי prt. (אסי אפל)

מריפא
איכא מכה, מסיי ליכא מכה, מריפא. (שבת קיא,א)
[If] there is a wound, [vinegar] cures; [if] there is no wound, it causes weakness.

SEE: אסינא

מסיח prt. (סוח הפעיל)

מסיח לפי תומו (בבא קמא קיד,ב ועוד)
he is talking in his innocence (= informally, in ignorance of the legal ramifications)

SEE: סח

מסיים prt. (סום פל)

(1) מסיים

(2) מציין

SEE: סיים

מסייע prt. (סיע פל); מסייע* (סיע פל)

assisting; supporting (a ḥakham in his halakha)

ומקרא מסייעו (סנהדרין צא,ב) and a pasuk supports him

* The first form is Hebrew, and the second is Aramaic.
SEE: and the next entry. תנינא דמסייע לך

מסייע/מסייעא ליה לר' ...

It supports R. ...
This formula is used to indicate that the text (usually a baraita) quoted previously in the Talmud comprises a proof for the opinion of the amora that is about to be quoted.

ברייתא: אין בין תשעה באב ליום הכיפורים, אלא שזה ספקו אסור, וזה ספקו מותר ...
תלמוד: הא לכל דבריהם זה וזה שוין. מסייע ליה לר' אלעזר, דאמר ר' אלעזר: אסור לו לאדם שיושיט אצבעו במים בתשעה באב, כדרך שאסור להושיט אצבעו ביום הכיפורים. (פסחים נד,ב ע"פ כת"י)

BARAITHA: There is no difference between the Ninth of Av and Yom Kippur except that [regarding] the latter its doubtful case is forbidden, but [regarding] the former its doubtful case is permitted.

TALMUD: But regarding all [other] regulations, the two are alike. [This baraita] supports R. El'azar, for R. El'azar said: It is forbidden for a person to dip his finger into water on the Ninth of Av, just as he is forbidden to dip his finger into water on Yom Kippur.

מסיק¹ prt. (סלק הפעיל)

heating; kindling; firing (an oven)

הוא מסיק ואשתו אופה. (פסחים קטז, רע"א)
He fires (the oven), and his wife bakes.

* This entry is Hebrew, but the next is Aramaic.

מסיק² prt. (סלק אפל)

מעלה; קורא; מעלה על הדעת; מסיק (מסקנה); נושה
bringing up; naming; considering (with concluding; having a (monetary) claim
הוא גברא דהוה מסיק בהבריה אזי ... (נדרים כה,א)
There was a man who had a claim regarding money against his fellow man ...

For examples of the other meanings of this verb, see אסיק.
* This entry is Aramaic, but the previous one is Hebrew.

מסקתא* מסכת

(from the Mishna, Tosefta, or the Talmud)

כי קאי רבי בהא מסכתא, לא תשייליה במסקתא אחריתי! (שבת ג, רע"ב)

When Rabbi is engaged in [the study of] this tractate, don't ask him [questions] in another tractate!

* This noun is derived from the verb נסך, he wove. Similarly, text in English is derived from the Latin textus, a web.

מסליק prt. (סלק פל)

removing; dismissing

מצי מסלק ליה בזוזי (פסחים ו, רע"א)
he can dismiss him with [a payment of] money

מספק pass. prt. (f. מספקא)

doubtful

For an example — see the next entry.

מספקא ליה מספקת לו; הוא מספק

it is doubtful to him; he is in doubt

מספקא ליה אי גנוחי גנח אי יולכי יליל. (ר"ה לד, סע"א)
He (= R. Abbahu) is in doubt whether [it is like a person] sighing or [a person] wailing.

מסקנא מסקנה; סיום; סוף

the upshot; the conclusion; the end

ומסקנא בכוסות פליגי. (זבחים פא, סע"ב)

And the conclusion is [that] they disagree regarding the vessels.

SEE: אסיק

מסר (מסר. prt. act. מסור. pass. prt.)

(מסר. prt. act. מסיר. pass. prt.)

he handed over; he transmitted

* The first form is Hebrew, and the second is Aramaic.
SEE: לא מסרד הקתוב אלא לחכמים, מסור

מסר עצמו; מסר נפשיה*

"he gave himself over"; he devoted himself; he submitted himself (to martyrdom); he risked his life

כל מצוה שמסרו ישראל עצמן עליה בשעת השמד ... גזיון מוחזקת היא בידם. (שבת קלא, ע"פ כת"י)

Every commandment for which the Jewish people risked their lives at a time of religious persecution ... is still observed resolutely by them.

* The first expression is Hebrew, and the second is Aramaic.

מסתבר (מסתברא f.) prt. (סבר אפל)

it is logical; it is convincing; it makes sense

מסתבר טעמיה דר' מאיר דקמסייע ליה קרא. (יומא לו,ב)

The opinion of R. Méir is [more] convincing because the pasuk supports him.

For an additional example — see איפקא מסתברא

SEE: הכי נמי מסתברא

מסתייא

SEE: מיסתייא

מסתייע prt. (סיע אפל)

מסתייע; נעזר

aided; assisted

מסתייעא מילתא הענין מסתייע

"The matter is aided (from Heaven)."

The goal is realized.

ר' חנינא ור' הושעיא — הוה קא משתקיד ר' יוחנן למיסמכניה; לא הוה מסתייעא מילתא. (סנהדרין יד,א)

[As for] R. Hanina and R. Hoshaya — R. Yohanan was intent upon ordaining them, (but that) goal was not realized.

מִסְתַּפִּי (ספי אתפעל) נָרָא
מסתפינא ממלכותא. (בבא בתרא ד, דא)
I am afraid of the (Roman) government.

לְמַעַבְד (ל)מיעבד SEE:

מָעָה (מעין pl.); **מַעְתָּא** (מעין pl.)
ma'a This silver coin or weight is equal to one sixth of a dinar.**

"עשרים גרה — השקל", ומתרגמין "עשרין מעין", ותניא: שש מעה קסוף — דינר. (בכורות נ, א ע"פ שמות ל"ג ו"א ורש"י)
"Twenty geras [equal] a shekel," and we translate "twenty ma'as," and it is stated (in a baraita): Six ma'as of silver [equal] a dinar.

* The first form is Hebrew, and the second is Aramaic.
** See the table of coins and weights in Appendix II.
SEE: מעות

מְעוֹלָם ever; from time immemorial
This adverb is commonly used with a negative, usually לא, in the sense of never.
מי שלא ראה ירושלים בתפארתה לא ראה כרד נחמד מעולם.
(סוכה נא, א)
One who has not seen Jerusalem in its glory has never seen a beautiful city.
SEE: לא היו דברים מעולם

מְעוּשָׁה (= מְעָשָׂה) pass. prt. (עשי פעל)
forced; given under coercion
גט המעושה (גיטין פה, רע"ב: משנה פ"ט מ"ה)
a bill of divorce given under coercion
SEE: מעשה

מְעוֹת (מָעָה) pl.
money; coins*
אסור לתרצות מעות כנגד נר חנוכה. (שבת כב, א)
It is forbidden to count money by the Hanukkah light.
* The coins may be made of copper, silver, or gold.
SEE: מָעָה

מִעֻט (מעט פעל: למעוטי inf.) מִעֻט
he reduced; he limited; he excluded (from a halakhic category)
This verb is often used in explaining why a particular word or expression in a Biblical passage or in a mishna or baraita is not superfluous.
"זו היא רשות היחיד" — למעוטי מאי? למעוטי הא דרבי יהודה דתנו ... (שבת ו, סע"א)
"This [alone] is [the definition of] a private domain." What [does this wording "this is" come] to exclude? [It comes] to exclude the [additional case] of R. Yehuda that we learned [in a mishna] ...

* In our printed editions, the past tense of this Aramaic verb occurs only with personal-pronoun suffixes, as in

(קידושין יד, סע"א) Scripture has exalted it, מעליה קרא. Otherwise, the Hebrew form מיעט is used.
הוציא, (ל)אפוקי, רבי, מיעט SEE:

מַעֲלִיל prt. (עלל פעל)
מביא; מכניס
כל כי האי זוגא — חלופי ר' יוחנן ומעילי ר' יונתן. (סוכה ד, סע"ב וש"נ)
Whenever this pair [of hakhamim is mentioned we] change [the name of] R. Yohanan and insert [the name of] R. Yonathan.
SEE: על

מַעֲיִן "from the color of";
similar to; a reflection of; an abstract of
מעין עולם הקא (ברכות ז, ב)
a reflection of the world-to-come
מעין שמונה עשרה (ברכות כח, ב: משנה פ"ד מ"ג)
an abstract of the Eighteen (B'rakhoth of the Amida)

מַעֲיָקָרָא "מַעֲיָקָרָא שֶׁל דָּבָר"; מתחילה; בראשונה
"from the root (of the matter)"; originally; at the outset; at first
אָלָא מַחֲוִירְתָא כְּדִשְׁנִינוּ מַעֲיָקָרָא. (מכות ב, רע"ב ועוד)
But the clear explanation is [the one] which we had proposed originally.
SEE: עיקרא

מַעֲיָקָרָא ... וְהִשְׁתָּא ... מתחלה ... ולעקשו ...
originally ... and now ...
מַעֲיָקָרָא ... וּלְבִסּוּף ... מתחלה ... ולבסוף ...
originally ... and ultimately ...
מַעֲיָקָרָא מַאי סָבֵר, וּלְבִסּוּף מַאי סָבֵר? (מ"ק טז, רע"ב ועוד)
What did he think originally, and what did he think ultimately? (= Why did he change his mind?)

מַעֲכָב prt. (עכב פעל/פעל)
detaining; preventing; invalidating (by its omission); is indispensable
התכלת אינה מעכבת את הללן, והללן אינו מעכב את התכלת. (מנחות לח, א: משנה פ"ד מ"א)
[Absence of] the blue thread does not invalidate the white (in the commandment of tzitzith), and [absence of] the white does not invalidate the blue.

כַּפָּרָה לֹא מַעֲכָבָא. (ברכות ב, סע"א)
[The bringing of] a sin offering [by a kohen who was ritually unclean] is not indispensable (in order for the kohen to resume eating t'ruma).
* The binyan is Hebrew, and the פעל is Aramaic.

מַעֲלָה prt. (עלי הפעיל)
(1) raising; bringing up (upon the altar); enhancing; elevating (to a higher level of sanctity)
מעלין בקדש, ולא מורידין. (משנה שקלים פ"ו מ"ד)

We elevate [to a higher level] of sanctity, but we do not downgrade.

(2) accounting; crediting; considering
In this usage, the subject is the Almighty or the Torah, and the context is aggadic.
For an example — see the next entry.

מַעֲלָה עָלֵי הַכְּתוּב כְּאִילוֹ
the Torah regards him as if ...
כל המקיים נפש אחת מישראל — מעלה עליו הכתוב כאילו קיים עולם מלא. (סנהדרין לו, סע"א: משנה פ"ד מ"ה)
[As for] anyone who rescues the life of a single Jew — the Torah regards him as if he had saved an entire world.

מַעֲלִי adj. (מעליא m.s. emph. or f.s.)
מַעֲלָה; טוב; קָשֶׁר
excellent; beneficial; proper
לְמִימְרָא דְחֹמֶץ מַעֲלִי לְשִׁנִּים? (שבת קיא, א)
Is this to say that vinegar is beneficial for the teeth?
שְׂטָרָא מַעֲלִיָּא (בבא בתרא לב, רע"ב ועוד)
a proper document (as opposed to a forged one)
SEE: לישנא מעליא, מעליותא

מַעֲלִי constr. "בְּנִיטָה"; עָרַב
"the coming of"; the day before
SEE: על and the next entry

מַעֲלִי שַׁבָּתָא
עָרַב שַׁבָּת שַׁבָּת הַשַּׁבָּת; Friday
For an example — see רע"א קט, שבת.

מַעֲלִיּוֹתָא
מַעֲלָה; יִתְרוֹן
excellence; benefit; advantage
אָמַר רַב יוֹסֵף: כְּמָה מַעֲלִיָּא הָא שְׁמַעְתָּא ...! אָמַר לִיה אַבְיִי מַאי מַעֲלִיּוֹתָא? (ברכות יד, ב)
Rav Yosef said: How excellent is this halakhic teaching ...! Abbaye said to him: What is [its] excellence?
SEE: מעלי, גריעותא

מַעֲרָבָא המערב Eretz Yisrael
the West; Eretz Yisrael (since it is located west of Babylonia)
אָתָא אִיגְרָתָא מִמַּעֲרָבָא ... (שבת קטו, רע"א ועוד)
a letter (containing a halakhic ruling) arrived from Eretz Yisrael ...
SEE: מחבו עלה במערבא

מַעֲרִים prt. (ערס הפעיל); **מַעֲרִים*** prt. (ערס אפעל)
employing a stratagem (in order to get around a prohibition); acting deceptively
כותב אדם תפילין ומזוזות לעצמו ... ולאחרים בטובה — דברי ר' מאיר. ר' יהודה אומר: מערים ומוכר את שלו וחוזר וכותב לעצמו. (מועד קטן יט, רע"א)
A person may write [parchments for] t'fillin or m'zuzoth (on Hol HaMoed despite the prohibition of other writing) for himself ... and for others as a favor

— [this is] the opinion of R. Méir. R. Yehuda says: He may employ a stratagem and sell his own and write again for himself.

* The first form is Hebrew, and the second is Aramaic.
SEE: (ל)איערומי

מַעֲשָׂה* prt. (עשי פעל)
causing; forcing
גָּדוֹל הַמַּעֲשָׂה מִן הַעוֹשֶׂה. (בבא בתרא ט, סע"א)
One who causes [others to do good] is greater than the doer.
מעושה SEE:
* Do not confuse this verbal form with the noun מַעֲשָׂה, the next entry.

מַעֲשָׂה

(1) an act
For an example — see מעשה בו מעשה.
(2) conduct; practice (as opposed to theory)
לא המדרש הוא העיקר אלא המעשה. (משנה אבות פ"א מ"ז)
It is not study that is the most important but practice.
(3) incident; case
בא מעשה לפני חכמים (סנהדרין לג, א ועוד)
a case came before the hakhamim
SEE: הלכה למעשה

מַעֲשָׂה ב- [There was] an incident with
regard to ...; It once happened that ...
מעשה בחסיד אחד שהיה מתפלל בדרך ... (ברכות לב, סע"ב)
It once happened that a certain pious man was praying by the roadside ...

מַעֲשָׂה ו- [There was] a case and ...;
It once happened that ...
מעשה וגזרו תענית בחנוכה בלוד ... (ראש השנה יח, ב)
It once happened that [the hakhamim] decreed a fast day on Hanukka in Lod ...

מַעֲשָׂה לְסִתּוֹר
Is [the] incident [quoted] to contradict?!
This rhetorical question points out the following difficulty: After a halakha was presented in a mishna, an incident is quoted in the mishna that appears to contradict that halakha — instead of serving as an illustration of that halakha, as we would have expected. In response, the Talmud presents a resolution of the difficulty that is introduced by the formula והכי קתני.
For an example, see מחסרא והכי קתני.

מַעֲשָׂה רַב
The practice (of the hakhamim) is most significant (rather than a teaching that was stated but not necessarily carried out).
תלמוד: בעא מיניה אבבי מרבא: שמנים שאמרו חכמים אין מדליקין בהן בשבת — מהו שיתנו לתוכן שקן כל שהוא

וְנִדְלִיקוּ? ... אָמַר לִיה: אֵין מְדִלִיקוּן ... אֵיתִיבִיה: בְּרִייתָא: כְּדֵן דְּבַר שְׁמִדְלִיקוּ בּוּ עַל גְּבִי דְּבַר שְׁאִין מְדִלִיקוּ בּוּ. רַבּוּ שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמַר: שֶׁל בֵּית אָבָא הָיָה כּוֹרְכִין פְּתִילָה עַל גְּבִי אֲגוּז וּמְדִלִיקוּן. תַּלְמוּד: קִתְּנֵי מִיֵּהֶת: מְדִלִיקוּן. אֲדַמְתַּבֵּת לִיה מְדִרְבּוֹן שְׁמַעוֹן בֶּן גַּמְלִיאֵל, סִייעִיה מְדַתְנָא קַמָּא: הָא לֹא קִשְׂיָא: מַעֲשֵׂה רַב. (שַׁבָּת כ"א, ע"פ כ"י ו"ט)

TALMUD: Abbayé asked Rabba: [As for] oils that the *hakhamim* said we may not kindle with them for the Sabbath — what is the law as far as putting a bit of [permitted] oil into them and kindling? ... [Rabba] said to him: We may not kindle He objected to him: BARAITHA: [If] one wrapped something (= a wick) with which we may not kindle [for the Sabbath] on top of something with which we may kindle, we may not kindle with it. Rabban Shim'on b. Gamliel says: In my father's home we used to wrap a wick around a nut and kindle.

TALMUD: [The tanna] states at any rate: We may kindle (a permitted substance that was combined with a forbidden substance in contradiction to Rabba's ruling above). Instead of your objecting to him (= Rabba) from Rabban Shim'on b. Gamliel, support him from the first (anonymous) tanna in the baraita (who forbids kindling with a permitted substance combined with a forbidden substance). The practice (in Rabban Gamliel's home) is most significant.

* The adjective רַב is used here to mean great or significant as in Aramaic.
SEE: רַב

מעשה שהיה

an incident (bearing halakhic implications) that has occurred

For an example — see טע"א

מעת לעת

from [a specific] time [on one day] to [exactly the same] time [on the next day]; full astronomical day(s)

אֵילּוּ יוֹם הַקֹּדֶשׁ — לֹא בָעֵינּוּ מַעַת לַעַת (שַׁבָּת קלז, טע"א) as for (the eight days for circumcision from) the day of his birth — we do not require full astronomical days

* Compare the Biblical phrase מַעַת אֶל עֵת, which occurs in דְּבָרֵי הַיָּמִים א ט:כח.

מעתה

אָמַר מַעַתָּה, אֵלָּא מַעַתָּה

מפיק

taking out; bringing forth; excluding מוֹצִיא

See additional definitions and examples under אָפִיק.
* In Hebrew grammar, מְפִיק is the term used for the dot inserted in a final ה in order to indicate that it is to be pronounced as a consonantal h as in הָתָּה (= וְתָּהּ אֹתָהּ), he gave it — as opposed to a final ה that merely indicates a vowel as in הִתָּה, she gave. Thus, מְפִיק means one should bring forth or produce the h sound.
SEE: מְפִיק

מפיש

increasing; extending

SEE: אָפִישׁ

מפני

free (for interpretation); available (for deduction)

SEE: מוֹפְנָה

מפק

taken out; excluded מוֹצֵא

הָא דְּרַבִּי מִפְקָא מִדְּר' מֵאִיר וּמִפְקָא מִדְּרַבִּנָּה. (יומא לבב, ורש"י שם)

This [statement] of Rabbi is excluded (= differs) from that of R. Méir and from that of the *Hakhamim*.

SEE: מְפִיק

מפקר

renouncing ownership מְפַקֵּיר

SEE: אָפִקָר

מפרק

taking apart; unloading

חֹלֵב חֵיִיב מִשּׁוּם מְפָרָק. (שַׁבָּת צ"ה, ורש"י שם)
One who milks (on the Sabbath) is bound [to bring a guilt-offering] because of "unloading" (the udder of its contents).

* This entry is Hebrew, but the next is Aramaic.
SEE: פָּרַק

מפרק

resolving (a difficulty) מְתַרְץ

הוּא חָכֵם — דָּאֵי מְקַשֵּׁי לִיה, מְפָרָק לִיה. (בְּרֵכוֹת כז, טע"ב)
He is a *hakham* — so that if [people] point out a difficulty to him, he will resolve it.

* This entry is Aramaic, but the previous one is Hebrew.
SEE: הוּא מוֹתִיב לֵה וְהוּא מְפָרָק לֵה, פִּירוּקָא

מצוה

commandment

SEE: בֵּר מִצְוָה

מצות לא תעשה

a commandment of "do not do!"; a (Biblical) prohibition

SEE: לֹא תַעֲשֶׂה, לֹא

מצות עשה

a commandment of "do!"; a positive (Biblical) commandment

SEE: עֲשֵׂה

מצוי

he is able; he can יָכוֹל prt. (מצוי)
Like its Hebrew counterpart יָכוֹל, this Aramaic verb is often used as a helping verb — but with one difference: מְצִי is usually followed by a participle (for example, מְצִי אָמַר); whereas יָכוֹל is followed by an infinitive (for example, יָכוֹל לִמַּר), as in the English usage, he is able to say.

המקום

the Omnipresent; God

בְּזִמְנָא שְׁיִשְׂרָאֵל עוֹשִׂים רְצוֹנוֹ שְׁלִמְקוּם* (בְּרֵכוֹת לה, ב ויעוד)
at a time when the Jewish people is acting in accordance with the will of God

* This form is currently written as two separate words (שְׁלִמְקוּם) without the definite article ה־. Nevertheless, the original spelling is שְׁלִמְקוּם with the definite article expressed by ל־ (= לָהּ). See שָׁל and its note.

מקיים

establishing; maintaining

For an example — see אָנִי מְקַיֵּים

מקיש

comparing; drawing an analogy (between two subjects, usually because of their juxtaposition in Scripture)

מְקִישׁ הָנִיָּה לַיִצְיָאָה — מֵה יִצְיָאָה בְּשָׂטָר, אָף הָנִיָּה נִמִּי בְּשָׂטָר. (מִידוּשֵׁין ה, רע"א וט"ז ע"פ דְּבָרִים כד:ב)

[A *pasuk*] compares "becoming [a wife]" to "departing" (= divorce) — just as divorce is effected through a document, so marriage may also be effected through a [marriage] document.

* The Hebrew *binyan* is Hebrew, and the אֲפֵעֵל is Aramaic.
SEE: מְקַשֵּׁינָא, מְקִישׁ, מְקִישׁ, מְקִישׁ

מקמי

before; prior to לְפָנֵי (1)

הָא מְקַמֵּי דְאַתָּא רַב לְבָבְל, וְהָא לְבָתֵּר דְאַתָּא רַב לְבָבְל. (עֵירוּבִין כח, טע"א)

One [ruling was issued] before Rav came to Babylonia, while the other [was issued] after Rav came to Babylonia.

מפני

in the face of; on account of

לֹא דְחִינּוּ אִיסוּרָא מְקַמֵּי מְמוֹנָא (בבא מציעא ל, טע"א)
we do not put aside a prohibition in the face of a monetary matter

This word, in both its senses, is also used with personal-pronoun suffixes (most commonly ה־ him or its) as in the next entry.

מקמיה

from before him; מִלְּפָנֵי (1)

from his presence

מְדַלֵּי תַבָּא מְקַמֵּיה (פסחים קטו, טע"ב)
they were removing the tray from before him

"on account of his presence"; מִלְּפָנֵי (2)

in his honor

נִיקוּ מְקַמֵּיה, דְּגִבְרָא דְחִיל חֲטָאִין הוּא! (שַׁבָּת לא, רע"ב)
Let us rise in his honor, since he is a man [who] fears sins!

SEE: לְקַמּוּ

מקני

transferring possession; selling

SEE: אָקַנִי

מקנה

מי איכא מידי דאנו לא מצינו עבדינו, ואינהו מצוי עבדינו!

(מִידוּשֵׁין כג,ב)
Is there anything that we ourselves cannot do, but they (= our agents) can do (on our behalf)?!

* The masculine plural form is either מְצִי or מְצוּ.
SEE: (ו)מִי מְצִי, מְצִי, מְצוּ, מְצִי, מְצוּ

מציל

saving; rescuing (ל)אֲצוּלִי

SEE: (ל)אֲצוּלִי

we found מְצִינוּ 1st pers. pl. (מצא)

This Mishnaic Hebrew form is the equivalent of the Biblical Hebrew מָצָא.

וְכִי הֵיכָן מְצִינוּ יוֹם שְׁמַקְצָתוֹ אֲסוּר בְּעִשְׂתִּי מְלָאכָה וּמְקַצְתוֹ מוֹתֵר בְּעִשְׂתִּי מְלָאכָה! (פסחים ב,ב)

Where, then, have we found a day during part of which work is forbidden, while during the other part work is permitted?!

SEE: מֵה מְצִינוּ

מציעא

middle; central אֲמָצְעִי

SEE: בְּבֵא

מציעתא

the middle clause; the intermediary part

This term denotes the middle clause of a mishna or a baraita — as opposed to the first clause, and the last clause. רִישָׁא, the first clause, and the last clause.

רִישָׁא וְסִיפָא דְאִיכָא עֲדִים; מְצִיעַתָא דְלִיכָא עֲדִים. (כתובות כג,ב)

The first clause and the last clause [of the baraita refer to cases] where there are witnesses; the middle clause where there are no witnesses.

SEE: רִישָׁא, סִיפָא

מצלי

praying; reciting the Amida מְתַפְלֵל

רַב מְצִלֵּי שֶׁל שַׁבָּת בְּעָרְבַּ שַׁבָּת מְבַעֵר יוֹם (בְּרֵכוֹת כז,א)

Rav recites the Amida of the Sabbath on Friday while it is still day

SEE: צִלֵּי

מצלי

turning; bending; perverting מִטָּה

מְצִלֵּי דִינָא (סנהדרין קט,ב)

"the perverter of justice" (an epithet applied to one of the judges in S^{dom})

מצרא

boundary מְצָר; גְּבוּל

SEE: בֵּר מְצָרָא

מקום

place; case; situation

בְּמָקוֹם שֵׁישׁ עֲדִים (בבא מציעא מג,ב)

in a case where there are witnesses

SEE: מְקַל מְקוֹם

(1) a reading

הגיע זמן המקרא (ברכות יג,א: משנה פ"ב מ"א)
the time for the reading (of Sh'ma) arrived

(2) the written Torah; Scripture

בן חמש שנים למקרא. (משנה אבות פ"ה מ"א)
Five-years old [is the appropriate age] to [begin the study of] Scripture

(3) pasuk; Biblical verse

ושניהם מקרא אחד דרשו (ברכות ד,ב ועוד)
and each of them (= the two ḥakhamim who disagree) found support [for his opinion] in one (and the same) pasuk

* This Hebrew word should not be confused with the Aramaic מקרא, from a paruk.
SEE: יש אם למקרא, קרא

מקרב pass. prt. (קרב פעל)

מקרב; קרוב

ר' מאיר לא קאמר אלא בעכו, דמקרבא: אבל בבבל, דמרחקא — לא. (גיטין ו,א)

R. Méir is only talking about [a place like] Acco, which is nearby; but regarding Babylonia, which is distant — [he is] not [talking].

SEE: מרחק

מקרי prt. (קרא אפעל)

reading to another; teaching (Scripture)

SEE: אקרי

מקרי דרזקי

מלמד תינוקות
a teacher of schoolchildren (whose curriculum was primarily the written Torah)

ואמר רבא: סד מקרי דרזקי עשרין וחמשה ינוקי. (בבא בתרא כ,א, סע"א ורש"י שם)

And Rava said: The number [of pupils assigned to one] teacher of schoolchildren is twenty-five.

מקרקעי קרקעות

land; real estate

For an example — see מקרקעי

מקשי prt. (קשי אפעל)*

pointing out a difficulty; raising an objection

כי הוה מקשי ר' פנחס בן יאיר קושיא, הוה מפרק ליה ר' שמעון בן יוחאי (שבת לג, סע"ב)

when R. Pinḥas b. Ya'ir would raise a difficulty, R. Shim'on b. Yoḥai would answer him

* This verb should not be confused with the next entry.

SEE: אקשי

מקשי prt. pl. (נקש אפעל)

comparing
מקשינו מלב לאתרוג (סוכה לא,א ע"פ ויקרא כג,מ)

we compare [the law of the] lulav to [the law of the] ethrog

SEE: מקיש, the singular form

מר*

(1) the master; sir

This word, which basically means master, is used as a respectful mode of address — mostly by a disciple addressing his master. In this sense, it may be regarded as the equivalent of מרי, my master.

מי גדיל מר? (ברכות כז, רע"ב)

Has my master ceased (doing work before the Sabbath)?

Abbayé and Rava used to designate their master, Rabba, in this manner — even when Rabba was not present.

אמר אביי: מריש הוה אמנא ... אמר לי מר ... (חולין קה,ב)
Abbayé said: At first I used to think ..., [but then] my master told me (differently) ...

(2) Mar

This word also serves as a title that precedes the proper names of several Babylonian amoraim who did not receive ordination, e.g., מר עוקבא, מר זוטרא. In some instances, the title is added at the end of an amora's proper name, forming one word.

אמימר (= אמי+מר); מרימר (= מרי+מר)

A few Babylonian amoraim are called mar — without the addition of a proper name.

מר בר רב אשי; מר בריה דרבנא

* While Sephardic Jews pronounce this word mor, pronunciation among Ashkenazic Jews is mar. In Israeli Hebrew, the word is often used as a title (מר כהן), Mr. Cohen), and it is vocalized מר, in accordance with the Ashkenazi pronunciation.

SEE: אמר מר, מר

מר ... ומר ... חכם אחד ... וחכם אחד ...

One master (or authority) ..., and/while the other ...

With this formula, the Talmud presents an explanation of a controversy (or an apparent controversy) between two authorities.

מר סבר תחומין דאורייתא; ומר סבר תחומין דרבנן. (סוטה לב)

One authority (= R. Akiva) holds that the limits (beyond which one may not walk on the Sabbath) are of Torah authority, while the other (= R. Eliezer, son of R. Yosé the Galilean) holds that the limits are of Rabbinic authority.

מר כי אתריה, ומר כי אתריה. (פסחים ג,א ורש"י)

One authority [is speaking] of his locality, while the other [is speaking] of his locality (but there is no substantial disagreement, since each one is reporting

the practice that prevails in a different area).

מר אמר חדא, ומר אמר חדא — ולא פליגי. (בבא מציעא יא, רע"א ועוד)

One is speaking of one [situation], and the other is speaking of another [situation] — but they do not disagree.

מרא (מר, abs. מרי, constr.)

master*

קעבדא קמי מריה (שבת יא, ע"פ כתי)

like a slave in the presence of his master

מרא דשמעתא (סוכה מז,א ועוד)

"the master of the halakha" (= the authority who has presented the halakha in the beth midrash)

מרא דעובדא (ביצה כט,ב ורש"י שם)

a master of [scrupulous] behavior

מרא דארעא דישראל (יומא ט, סע"ב ורש"י)

"the master of the land of Israel" (= its supreme halakhic authority)

(2) בעלים

מרי חטיא (ברכות סד,א ורש"י שם)

"the owner of wheat" (= a scholar who has collected many halakhoth)

(3) מר; דקר

בעינא חוטרא לידא ומרא לקבורה (כתובות סד,א ע"פ כתי)
I need a staff for my hand and a spade for burial

* מרא דאתרא, the master of the place (= the community rabbi), is a post-Talmudic usage that has entered Hebrew.

מרבא prt. (רבי פעל)

increasing; doing much
אחד המרבה ואחד הממעיט — ובלבד שיכוין לבו לשמים. (מנחות קי, סע"א ורש"י: משנה פ"ג מ"א)

One who does much and one who does little are the same — provided that he directs his heart to Heaven.

מרבא* prt. (רבי פעל)

including; extending
* Although this word is popularly pronounced mrvba, the vocalization of מרבא is supported by Codex Aramensis 66 (the vocalized manuscript of Torah Kohanim) and by the forms מרבא and מרבא, which are definitely binyan.

SEE: מרבי, the parallel Aramaic form

מרבא אני

I include
This expression is used in Midrash Halakha in explaining which additional case the extra Scriptural word (or words) comes to incorporate within the halakha.

"וראתם אותו" — פרט לקטית לילה ... מרבא אני כסות סומא, שישנה בראיה אצל אחרים, ומוציא אני כסות לילה, שאינה בראיה אצל אחרים. (שבת כז,ב ע"פ במדבר טו,לז)

"And you shall see it (= tzitzith)" — to the exclusion of a night garment ... I include a garment of a blind man, which is seen by others, but I exclude a night garment, which is not seen by others.

מרבי* prt. (רבי פעל)

including; raising
מרבה; מגדל

* This form is popularly pronounced mrvbi.

SEE: מרבה, רבי and its note

מרבלא pass. prt. f. (רגל אפעל)

habitual; familiar
מרבלת; שגורה

מרבלא בפומיה ד-*

שגורה בפיו של ...
The [following was a] familiar [saying] from the mouth of ...

This expression introduces an aggadic or halakhic saying that a particular ḥakham had received from his teacher and repeated often to others.

מרבלא בפומיה דרבא: תקלית חקמה תשובה ומעשים טובים. (ברכות יז,א ורש"י שם)

The [following was a] familiar [saying] from the mouth of Rava: The purpose of wisdom (= the mastery of Torah) is the return [to God] and [the practice of] good deeds

* See Rashi's commentary on רע"ב נ, רע"ב. This expression is similar to הוה אומר, he used to say, in the Mishna, especially in the tractate Avoth. According to Yad Rama on the same passage, מרבלא is an Aramaic noun meaning a pearl, like the Hebrew noun מרגלית, in the next entry.

מרבלית; מרגניתא*

pearl; jewel
Besides this literal meaning, this word sometimes denotes a matter of value, especially an apt statement.**

מרבלית טובה היתה בידכם. (חגיגה ג, סע"א)
There was a "fine jewel" in your hand.

אי לאו דדלאי לך חספא, לא משכחת מרגניתא תותה. (בבא מציעא יז, רע"ב ורש"י)

If I had not lifted the clay fragment for you, you would not have found the pearl underneath it.

* The first form is Hebrew, and the second is Aramaic.

** In English there is a similar expression, a pearl of wisdom.

מרחק pass. prt. (רחק פעל)

distant; far removed
מרחקו; רחוק

For an example, see מקרב

מריש מראש; מתחילה

at first; initially
This adverb is regularly followed by the verb הוה (often by אמנא, I used to think), and it introduces the opinion formerly held by the speaker.

ואמר ר' אבהו: מריש הוה אמנא עינותא אנה. כיון דחזינא ליה לר' אבהו דמן עכו ... אמנא לאו עינותא אנה. (סוטה מא)

R. Abbahu said: At first, I used to think I was a humble person. Now that I have seen R. Abba of Acco ..., I realize [that] I am not a humble person.

מרע prt. (רעע אפעל)

מרע; מחליש
impairing; harming

מרע ליה לדיבוריה! (בבא מציעא ה,ב)
He would be impairing his own statement (= plea)!

מרע pass. prt. (מרע)

dangerously ill
* This word is commonly pronounced מרע as if it were connected with the word רע, evil. The pronunciation מרע is supported by the vocalization in Targum Onkelos, for example, וְהָאֱבוֹהָבִי מְרַע (לבראשית מ:א). The noun מרעין diseases, is also found in the Talmud.
SEE: שקיב מרע

משא (משי: משי) prt.

רחץ; נטל (נדיו)
he washed (his hands)
רב משא נדיה, וקרא קריאת שמע, ואנח תמיליו, וצלי. (ברכות יד,ב)
Rav washed his hands, recited the Sh'ma, and put on t'fillin, and recited the Amida.

משבשתא pass. prt. f. (שבש פ'על)

faulty; corrupt (with respect to a text)
כל מתניתא דלא תניא בי ר' חייא ובי ר' אבשיא משבשתא היא. (חולין קמא, סע"א ורש"י שם)
Any baraita which has not been taught in the school of R. Hiy'a or in the school of R. Osha'ya is faulty (and is therefore rejected).
SEE: משתבש, מתרצתא

משדר prt. (שדר פ'על) שולח
sending
SEE: שדר

משהי prt. (שהי פ'על)

משהה; מעכב
delaying; detaining
SEE: שהי

משהו (= מה שהוא)
"whatever it is";
the slightest quantity; anything

חמץ בזמנו ... אסור במשהו. (פסחים ל, רע"א)
[The eating of] leaven in its time (= during Pesah itself) is forbidden (even) of the slightest quantity.

משוי prt. (שוי פ'על)

עושה
making; appointing
it makes it a utensil
he may appoint an agent
SEE: שוי

משוי prt. (שוי פ'על)

משורה; מישר
levelling; straightening
הא קא משוי גומות! (שבת קמ, סע"ב)
Behold he is levelling holes (in the ground)!

משום

(1) משום, בשם
in the name of
אמר ר' יוחנן משום ר' שמעון בן יוחאי (ברכות ז,ב)
R. Yohanan said in the name of R. Shim'on b. Yohai

(2) מחמת
because of; on account of
on account of danger
משום סכנה (יבמות קיד,א)

(3) בכלל; מאיסור
under the category of;
because of the prohibition of

כל הכובש שכר שקיר עובר ... משום כל תעשוק את רעה. (בבא מציעא קיא,א ע"פ ויקרא יט:יג)
Anyone who withholds the wages of a hired hand transgresses ... because of the prohibition of "do not oppress your fellow man."
SEE: (ב)שם, שום, אומר ר' ... משום ר' ...

משום ד- משום ש-; מפני ש-

because of [the fact] that; because
טעה ולא התפלל ערבית — מתפלל שחרית שתים, משום דחד יומא הוא. (ברכות כו, סע"א)
[If] one erred and did not recite the Amida in the evening — he should recite the Amida twice in the morning, because it is (all) one day.

משום דקא בעי למיתנא סיפא ... תנא נמי רישא ...

משום שרוצה לשנות בסופה ... שנה אף בראשה ...
Since [the tanna] wants to state ... [in] the latter clause, he also stated ... [in] the first clause.

This formula appears in the following context: A difficulty was raised in the Talmud that a specific term or phrase in the first clause of a mishna or baraita is inappropriate. Now this formula is used to present a resolution of the difficulty, insisting that the term — although inappropriate (or even imprecise) if the first clause were to stand by itself — is indeed appropriate for the text as a whole, in order for that term to be consistent with a parallel term in the latter clause.

משנה: האשה נקנית בשלש דרכים וקונה את עצמה בשתי דרכים. (קידושין ב, רע"א: משנה פ"א מ"א)
תלמוד: ... יתני הקא "האיש קונה" משום דקא בעי למיתנא סיפא: "וקונה את עצמה" — בדידה, תנא נמי רישא בדידה. (שם ב, רע"ב)

MISHNA: A wife is acquired in three ways, and she acquires herself (= her freedom from marriage) in two ways.

TALMUD: ... [Instead of "a wife is acquired"] let [the tanna] state here: "The man acquires"! Since [the tanna] wants to state: "and she acquires herself" [in] the latter clause — with her as the subject, he also stated ["a wife is acquired" in] the first clause — with her as the subject.

* Sometimes: דבעי — without קא.

משום הכי משום כך

because of this; accordingly; it follows that
For an example — see ...

משום שנאמר

since it is stated (in the Torah)
(מ)משמע שנאמר See explanation and example under

משועבד pass. prt. (עבד שפ'על)

subjugated; obligated
שעבד, נקסים משועבדים, משעבד, משתעבד
SEE:

משח (משח: מושח) prt.
he annointed (with oil)
מפני מה משחו את שלמה? (הוריות יא,ב)
Why did they annoint Sh'lomo?
SEE: משחא

משחא* (משח: משה) prt.
he measured
משחין להו תחומא (עירובין עג,א)
we measure the [Sabbath] limit for them

* The Hebrew noun משוחות, measurers or surveyors, occurs in the Mishna (א"א מ"ד מ"א) (עירובין נב, סע"ב ורש"י שם: משנה פ"ד מ"א).
SEE: משחא

משחא

(1) שכן
שרגא דמשחא שרי לטקטולה. (שבת מו,א)
It is permissible to handle a lamp of (olive) oil (on the Sabbath).*

(2) מדא
measure
במשחא ניתב ליה, ובמשחא נשקול מיניה. (שבת יט, סע"א)
He should give (his garment) to him (= the laundryman) according to measure (= its size), and he should get [it] back from him according to measure (so that if it shrank, he would be compensated).

* See Rashi and Tosafot there who discuss under what circumstances it is permitted.
SEE: משחא

משחא עור
skin; hide
דמא ותרבא לדידו, משחא ובישרא לדידכו. (חולין לט, סע"ב)
The blood and the fat (of the rams that are to be slaughtered) are to be ours, [while] the hide and the meat will be yours.

משכח prt. (שכח אפ'על) מוצא
finding
SEE: אשכח

משכחת (= משכח+את) אתה מוצא
you find

משכחת לה אתה מוצא אותה
you find it
This expression refers to the application of principles or texts to particular circumstances.
SEE: היכי משכחת לה

משמיה
in his name
משמו; בשמו
For an example — see ...

משמיה דגמרא
SEE: (מ)שמיה דגמרא

למשמע inf. (שמע) לשמע; ללמוד; להבין
to hear; to learn; to understand
SEE: אלא מהא ליכא למשמע מינה

משמע¹ act. prt. (שמע אפ'על)
משמיע
causing to understand; teaching
SEE: אשמע, מאי משמע, קא משמע לו

משמע² pass. prt. (שמע אפ'על)
מוכן
understood; indicated
SEE: לא משמע ליה

משמע (משמעות pl.)
meaning; the plain sense (of a pasuk)
For examples, see the next four entries.

במשמע (of the pasuk)
within the meaning
See example under the next entry.

משמע שנאמר*

from the meaning of what is stated (in the Torah)
"אד אשר יאכל לכל נפש הוא חבוש יעשה לכם." משמע שנאמר "לכל נפש", שומע אני אפילו נפש בהמה במשמע. (ביצה כא, סע"א ע"פ שמות יב:טז)
"Only that which is to be eaten by every living creature — that alone may be produced by you." From the meaning of what is stated: "by every living creature," I understand [that] even an animal [is included] within the meaning [of the pasuk].

* are used similarly. משום שנאמר and משום שנאמר

במשמעו
like its plain sense; literally
"הירא וירד הלבב" — במשמעו, שאינו יכול לצמוד בקשרי המלחמה ולראות חרב שלופה. (סוטה מד, סע"א: משנה פ"ח מ"ה ע"פ דברים כה)
"The fearful and the faint-hearted" — like its plain sense, one who cannot stand in the battle ranks and see a drawn sword.

משמעות דרשין איכא בינייהו

משמעות דרשין יש ביניהם.
[The only difference] between them is [their ways of] interpreting the meanings [of Biblical texts].

With this statement an amora contends that the two tannaim (or early amoraim) who are in disagreement differ only about which Biblical passage constitutes a basis for the halakha under discussion. There is no substantive difference between them about the halakha itself.

ברייתא: "אשר תאבד" — פרט לאבדה שאין בה שנה פרוקה. ר' יהודה אומר: "ומצאתה" — פרט לאבדה שאין בה שנה פרוקה.

תלמוד: מאי בינייהו? אמר אבני: משמעות דרשין איכא בינייהו. (בבא מציעא כז,א ע"פ דברים כב:ז)

BARAITHA: "That will be lost" (this otherwise superfluous Biblical expression indicates a significant loss) — excluding a lost article worth less than a p'ruta (= a small coin). R. Y'huda says: "And you will find it" ("it" indicates a significant find) — excluding a lost article worth less than a p'ruta.

TALMUD: What is [the difference] between them (= the first tanna and R. Y'huda)? Abbaye said: [The only difference] between them is [their respective ways of] interpreting the meanings [of Biblical texts in order to find support for the halakha].

משמרת prt. (שמת פועל)

excommunicating מנדה
משמתינו ליה עד דמקביל עליה כל אונסא דאתי מהמתיה.
(בבא קמא קידא)
We excommunicate him until he accepts upon himself [the responsibility for] any mishap that might occur on account of him.

משנה

learning; instruction (1) למוד
כיצד סדר משנה? משה למד מפי הגבורה, נכנס אהרן ונשנה לו משנה ... (עירובין נדב)
In what manner was the order of instruction? Moshe [Rabbenu] learned from the Almighty. Aharon entered and Moshe taught him ...

mishna; (2) קבץ של הלכות של תנאים
a collection of halakhoth of tannaim
In this sense, the term usually refers to the Mishna of R. Y'huda HaNasi (= Rabbi), which is also termed משנתנו, our Mishna.

זו משנה במשנת בר קפרא (בבא בתרא קנדב)
this [halakha] which is taught in the mishna of bar Kappara

במשנתנו קאמרנו, והא בריתא היא! (ברכות יטא)
We say [the cases are formulated] in our Mishna, but this is a baraita!

halakha; teaching; (3) הלכה; מאמר
a statement (formulated either in the Mishna or in a baraita)

בימי רבי נשנית משנה זו. (בבא מציעא לג, רע"ב ורש"י שם)
This halakha was taught in the days of Rabbi
כך היא הצעה של משנה ... (סנהדרין נא, סע"א ורש"י שם)
Such is the text of the statement (= baraita) ...
SEE: אינה משנה, סתם משנה, מתניתא, בריתא

משנה יתירה

a superfluous clause (in the Mishna)
ממשנה יתירה, אשמעינו דראיה לא קני. (ב"מ ב, סע"א)
Through the superfluous clause, he (= the tanna) has taught us that sighting [an object] does not establish ownership.

ומשנה לא זזה ממקומה
and the halakha did not move from its place

In some instances, a halakhic teaching has been retained intact in the Mishna, even though it was subsequently rejected or shown to be superfluous.
For examples, see ורש"י שם; יבמות ל, א ורש"י

an early halakha משנה ראשונה
(as opposed to the halakha of a later tanna who disagrees)
זו משנת ר' עקיבא, אבל משנה ראשונה ... (סנהדרין כזב)
משנה פ"ג מ"ד
This is the halakha of R. Akiva, but an early halakha (teaches otherwise ...)

משני prt. (שני פועל)

(1) משנה
changing; altering; doing differently
כמה דאפשר לשנויי משנינו (שבת קכח, סע"ב ורש"י)
as much as it is possible to alter (the manner of performing this activity on the Sabbath), we alter (it, so that it does not fall within the category of a forbidden labor)

(2) מתיר
answering; resolving; reconciling
(a difficulty or a contradiction)
... רמי מתניא אתא אהדי ומשני (ב"מ מא, ע"ב כת"י)
... [he] pits the (two) mishnayoth against each other and resolves (the contradiction between them)
SEE: שני, שני

משעבד prt. (עבד שפעל)
obligating; subjugating
SEE: שעבד

משעבד pass. prt. (עבד שפעל)
obligated; subjugated; mortgaged
SEE: שעבד

משעבדי pl. נכסים משעבדים
"subjugated" properties (that were sold to a third party)*
בשקרא דאית ביה זמן, גבי משעבדי. (בבא מציעא ז, סע"א)
With a document that has a date [written] in it, one may collect a debt from "subjugated" properties.
* For a fuller explanation, see משעבדים

מששא ממש
substance; reality; significance
עבודה זרה לית בה מששא. (עבודה זרה נהא)
Idolatry has no substance.

משתבח prt. (שבח אתפעל)
being full of praise (for)

משתבח ליה רב חסדא לרב חונא בדרב המנוח דאדם גדול הוא. (קידושין כט, סע"ב)
Rav Hsda is full of praise for Rav Hammuna in front of Rav Huna [declaring] that he is a great man (in Torah learning).

משתבש prt. (שבש אתפעל)
erring; mistaken
טועה
מאן דתני "ליבה" לא משתבש ... ומאן דתני "ליבה" לא משתבש. (בבא קמא ס, רע"א)
One who teaches (the word) "ליבה" (in the mishna) is not mistaken ..., and one who teaches (the word) "ליבה" is not mistaken.
* Both verbs denote fanning flames.
SEE: משבש

משתבח prt. (שבח אתפעל)
discovered
SEE: אישתבח

משתעבד prt. (עבד אשתפעל)
obligated; subjugated; mortgaged
מטלטלי — מי משתעבדי לכתובה? (נדרים סה, סע"ב)
Are movable properties (automatically) mortgaged to a marriage contract (so that a widow or divorcee can collect her settlement from them)?
SEE: שעבד, משעבד, משועבד

משתעי prt. (שעי אתפעל)
speaking; expressing itself
מדבר
משתעי קרא הקי (סנהדרין לח, סע"ב)
Scripture expresses itself in this manner

(2) מספר
telling; relating (an incident)
ר' יוחנן משתעי: זימנא תדא הוה קא אזלינו בספינתא ... (בבא בתרא עד, סע"א)
R. Yohanan relates: Once we were travelling in a ship...

מתא עיר; מקום
city; town; place
קביע בי דואר במתא. (שבת יטא)
There is a permanent post office in the town.
SEE: בר מתא

מתוך
out of; (immediately) from
אין עומדין להתפלל אלא מתוך כבוד ראש. (ברכות לב, משנה פ"ה מ"א)
One should not stand up to pray except out of a serious attitude.

מתוך ש- since; because
מתוך שזיכור לומר לו: החרתי לך, כי אמר ליה: לקוחה היא גידי — מהימן. (בבא בתרא מה, סע"א)
Since he could say to him: I have returned it to you, if he says to him: It was purchased by me — he is believed.
SEE: מיגו ד-

since it is stated (in the Torah) **מתוך שנאמר**
This expression is used in a Midrashic context in a manner similar to שנאמר (מ).

מתניב/מותיב prt. (תוב אתפעל) משיב; מקשה
refuting; raising an objection
This term introduces a difficulty that one amora poses against a halakha of another amora. The difficulty is based upon a mishna, a baraita, or a pasuk.
אמר רב יהודה: ספק קרא קריאת שמע, ספק לא קרא — אינו חוזר וקורא ... מאי טעמא? קריאת שמע דרבנן ... מתניב רב יוסף: "יבשקבד ויבסוקד" (ברכות כא, ע"ב דברים וז):
Rav Y'huda said: [If a man is in] doubt [about whether] he has recited the Sh'ma or not — he need not go back and recite [it]. What is the reason? The reading of Sh'ma is a Rabbinic mitzva.... Rav Yosef raises a difficulty: "[You shall recite these words] at the time when you retire and at the time when you rise" (indicating that the mitzva of reciting the Sh'ma is from the Torah)!
SEE: אותיב, איתיביה, מיתיבי

מתיבתא (מתיבתא pl.)
session; lesson; lecture פרוק
יתיב וקא מסיים מתיבתא דיומא לרבנן (בבא קמא קיא)
[he was] sitting and going over the day's lecture for the hakhamim

(2) ישיבה
yeshiva; Rabbinical academy
מתיבתא בגירסייהו קרידי. (גיטין ו, א)
The yeshivoth are engrossed in their studies.

מתני prt. (תני אתפעל)
teaching
(1) משנה; מלמד
(a mishna, a baraita, or an amora's statement)
ברייתא: היו לפניו שני מיני אוכלין ובירר ואכל ...
תלמוד: רב אשי מתני: פטור, ור' ירמיה מדפתי מתני: חייב. (שבת עד, א)

BARAITHA: [If] two types of food were before him (on the Sabbath), and he selected [one] and ate [it] ...
TALMUD: Rav Ashi teaches: He is exempt (from punishment for Sabbath desecration for selecting one species from a mixture of different species), while R. Yirm'ya of Difti teaches: He is subject to punishment.*

אמימר מתני להא דרב חסדא בהך לישנא. (תענית ו, סע"א)
Ammemar teaches this [statement] of Rav Hsda in the following words.

* Thus the two amoraim have reported two different versions of the halakhic ruling in the baraita.

(2) מתנה
stipulating; making a stipulation
הקא מוכר קא מתני (בבא מציעא סו, רע"א)

For an example — see סע"ב כו, סע"ב כז.
SEE: מתניתין נמי דיקא דקתני קשיתיה

מתקין prt. (תקף אפעל) מתקין; מקשה
attacking; pointing out a difficulty

מתקין לה רב ...

רב ... מתקין אותה; רב ... מקשה עליה
Rav ... attacks it; Rav ... points out a difficulty with it
This expression introduces a difficulty that is usually based upon a logical argument. In most instances, an amora attacks another amora's halakha, argument, or interpretation that was just quoted in the Talmud. Occasionally, the object of the attack is a baraita (e.g., שבועות לדא, or even a mishna (בבא מציעא לג, סע"ב ורש"י שם).

היו לפניו מיני אוכלין ... אמר עולא: ... בורר ואוכל לבו ביום ... ולמחר לא יבורר, ואם בירר חייב חטאת. מתקין לה רב חסדא: וקי מותר לאפות לבו ביום? (שבת ע"ד, ורש"י שם)
[If] there were [several] kinds of foodstuffs before him [on the Sabbath] ... Ula said: ... he may select [one of them for] eating on the same day (the Sabbath) ... but for the next day he must not select, and if he did select, he is obligated [to bring] a sin-offering [for the Sabbath desecration of selecting one item that was intermingled with others]. Rav Hisha attacks it: [If indeed selecting is categorized as a forbidden labor, how is it permitted to select for use on the Sabbath itself?] Is it permitted to bake for [eating] on the same [Sabbath] day?

מתרץ/מתריץ prt. (תרץ פעל)
resolving; explaining (a text)
SEE: תריץ and the next entry.

... **מתרץ לטעמיה**, ו... **מתרץ לטעמיה**
... מתרץ לשטתו, ו... מתרץ לשטתו.
[One amora] would explain [the baraita] according to his opinion, and [the opposing amora] would explain [it] according to his opinion.

After a baraita has been quoted that seems to contradict both sides of an amoraic controversy, the Talmud uses this formula to show how each amora could explain the baraita so that it would be in harmony with his position after all.

רבה ורבה בבבא מציעא כב, סע"ב כז.
SEE: (ל)טעמיה

מתרצתא pass. prt. f. (תרץ פעל)
genuine; correct
ומאן נימא לו דמתרצתא היא דילמא משבשתא היא! (פסחים צט, סע"ב)
But who can tell us that [the baraita] is genuine? Perhaps [its text] is faulty!
SEE: משבשתא

* In our printed editions of the Talmud, the abbreviation SEE is used to indicate the beginning of each mishna of the tractate.

SEE: משנה, מתניתא

מתניתין דלא כי האי תנא

משנתנו איננה כמו התנא הזה ...

Our mishna is not in accordance with [the opinion of] the following tanna ...

This statement points out that the halakha stated by the tanna of our mishna is actually the subject of a controversy with another tanna whose view is now presented in a baraita.

משנה: כרכין המוקפין חומה מימות יהושע בן נון קורין בהמשה עשר ... (מגילה ב, רע"א: משנה פ"א מ"א)
תלמוד: מתניתין דלא כי האי תנא, דתנא: ר' יהושע בן קרחה אומר: כרכין המוקפין חומה מימות אחשורוש קורין בהמשה עשר. (שם ב,ב)

MISHNA: Cities surrounded by a wall from the days of Y'hoshua b. Nun read [the scroll of Esther] on the fifteenth [of Adar] ...

TALMUD: Our mishna is not in accordance with [the opinion of] the following tanna, for it is stated (in a baraita): R. Y'hoshua b. Korha says: Cities surrounded by a wall from the days of Ahashverosh read on the fifteenth.

מתניתין היא משנתנו היא!

The issue under discussion has been settled in our mishna; hence there is no room for doubt about it.
For an example — see שבת צט,ב.

מתניתין מני משנתנו [של] מי היא?

Whose [opinion] is [presented by] our mishna?

For an example — see שבת לז,א.

SEE: מני מתניתין

מתניתין נמי דיקא דקתני

אף משנתנו מדקת, שהוא שונה ...

[The wording of] our mishna is also precise (and supportive of what was just proposed), for [the tanna] states ...

For an example — see שבת ב, סע"ב כז.

SEE: דיקא נמי, מתניתין קשיתיה

מתניתין קשיתיה משנתנו היתה קשה לו.

Our mishna was perplexing to him.

This statement is made by the amora Rava in the following context: It has been charged that the statement made by an earlier amora is without foundation. Rava answers this charge by arguing that the particular wording of our mishna provides a basis for the amora's statements, because otherwise the mishna would be difficult to explain.

מתניתא* (= מתניתא בריתא, מתניתא pl.)

משנה חיצונית; בריתא
an outside teaching; a baraita

כי אתא רב חגי מדרומא, אתא ואיתי מתניתא בידיה. (בבא קמא מב, סע"א)
When Rav Haggai came [back] from the Darom (= the South), he came and brought a baraita with him.

מתניתא מי לא קשיין אהדדי? (עירובין ג,א)
Don't the (two) baraitoth contradict each other?!

* Occasionally, מתניתא refers to a mishna, and the plural refers to mishnayoth. For examples, see:

ב"מ מהא ע"פ משנה מעילה פ"ה מ"ד; יבמות צא, סע"ב ע"פ משנה גיטין פ"ח מ"ה-מ"ט.

SEE: בריתא, מתניתין

מתניתא לא שמיע ליה

הוא לא שמע את הבריתא.

He has not heard of [this specific] baraita.

For an example — see פסחים קא,ב.

SEE: בריתא לא שמיע ליה and its note.

במתניתא תנא בבריתא שנה ...

[A tanna] taught in a baraita ...

This expression introduces a baraita (usually anonymous) that presents aggadic or halakhic material dealing with the same topic as a previously-quoted amoraic statement. The baraita is not identical with the amoraic statement: it either disagrees with one point, or offers a different interpretation, or presents supplementary data.*

אמר רב יהודה אמר שמואל: "מקושש" מעביר ארבע אמות ברשות הרבים הוה. במתניתא תנא: תולש הוה. (שבת צ"ב, ע"פ במדבר ט"ז,ב)

Rav Y'huda said quoting Sh'muel: [The offense of the] gatherer (of wood) was carrying [it] four cubits in the public domain. [A tanna] taught in a baraita: He was detaching (branches from a tree).

* The expression and some say [a tanna] taught in a baraita, presents the view that the statement that is about to be quoted is a baraita — not merely the opinion of the amora to whom it has been attributed.

For an example see — ברכות נא,ב.

מתניתין* משנתנו

The Mishna, compiled by R. Y'huda HaNasi (= Rabbi), or any one of its statements is called our mishna — in contradistinction to a baraita, a teaching of tannaim that was not included in the Mishna.

מתניתין מאן תקיין רבי. (יבמות סד,ב)
Who compiled our Mishna? Rabbi (= R. Y'huda HaNasi).

שבקת מתניתין ועבדת כברייתא? (סוכה יט,ב)
Are you ignoring our mishna and acting in accordance with a baraita?!

here [it is the] seller [who is] making a stipulation

תנאי, אתני, איכא דמתני לה להא שמעתא באפי נפשה, and the next entry.

מתני א- משנה על

he teaches [the amora's comment as] referring to [a particular case or a specific text]; he applies [the statement] to ...

משנה: בכל מקרבין ... חוץ מן המים ומן המלח, והכל ניקח בכסף מעשר חוץ מן המים ומן המלח. (עירובין כו, סע"ב: משנה פ"ג מ"א)

תלמוד: ר' אלעזר ור' יוסי בר חנינא: חד מתני אעירוב וחד מתני אמשער. חד מתני אעירוב: לא שנו אלא מים בכני עצמן ומלח בכני עצמן דאין מערבין, אבל מים ומלח מערבין; וחד מתני אמשער: לא שנו אלא מים בכני עצמן ומלח בכני עצמן דאין ניקחין, אבל מים ומלח ניקחין בכסף מעשר. (שם כז,א)

MISHNA: An "eruv" may be made with anything except water or salt, and anything may be bought with the money of the [second] tithe (to be eaten in Jerusalem) except water or salt.

TALMUD: R. El'azar and R. Yosé b. Hanina [differ]: One teaches (the following exception as) referring to an "eruv," and the other as referring to the [second] tithe. One applies [it] to an "eruv". They meant that only water by itself and salt by itself may not be used as an "eruv," but salt-water may be used as an "eruv"; while the other applies [it] to the [second] tithe: They meant that only water by itself and salt by itself may not be purchased (with money of the second tithe), but salt-water may be purchased.

SEE: and the previous entry איכא דמתני לה/להא א-

מתני לה בהדיא משנה אותה בפרוש

he teaches it explicitly

With this expression the Talmud quotes an amora who presents a clear-cut position about an issue that was in doubt earlier in the course of the Talmudic discussion.

בעי רב ביבי בר אבין: הדבוק פת בתנור — התירו לו לרדותה קודם שיבוא לידי ... או לא התירו? ... רב אחא בריה דרבא מתני לה בהדיא: אמר רב ביבי בר אבין: הדבוק פת בתנור — התירו לו לרדותה קודם שיבוא לידי איסור ... (שבת ד,א ורש"י)

Rav Bibbi b. Abbayé raises a (halakhic) problem: [If] one pasted bread [dough] to [the inside wall of] the oven (on the Sabbath) — did they permit him to detach it* before he violates [a Sabbath prohibition when the bread becomes baked] ... or did they not permit? ... Rav Aha b. Rava teaches it explicitly: Rav Bibbi b. Abbayé said: [If] one pasted bread [dough] to [the inside wall of] the oven — they permitted him to detach it before he violates a Sabbath prohibition ...

* Ordinarily, it is forbidden to detach the dough from the wall of the oven on the Sabbath.

Biblical words in which either: (1) each letter of the word is taken as a representation for a whole word, or (2) a single Biblical word is broken down into components.* Both types are illustrated in the example below.

ר' יוחנן דידיה אמר: "אנכי" נוטריקון — אָנָא נָפְשִׁי כְתִיבִית יְהִיבִית ... דְּבִי ר' יִשְׁמָעֵאל תִּנָּא: "כְּרָמָל" — כִּרְ מֵלָא. (שבת קהא ע"פ שמות כב; ויקרא כג:יד)

R. Yohanan himself said: (= I, in "I am the Lord your God") is an abbreviation [for] אָנָא I, in "I am the Lord your God" wrote [the Torah, and] gave [it to the Jewish people] ... the school of R. Yishmael taught: כְּרָמָל [means] כְּרָמָלָא, [like] a full cushion.

* This method appears in the list of thirty-two rules of aggadic interpretation ascribed to R. Eliezer b. R. Yosé the Galilean.

נוקים fut. (קום אפּעל)

let us/him set up

נעמיד; יעמיד

SEE: לוקים, אוקי

נורא (נור, abs.) אש

דכינא כד הנה יתיבנא אחר י"ז שוין אחוריה דרב קמיה דרבי ונפסי זיקוקי דנור* מפומיה דרב לפומיה דרבי ומפומיה דרבי לפומיה דרב, ולית אָנָא ידע מה הו אָמְרִין ... (חולין קלא, סע"ב)

I (= R. Yohanan) recall when I was sitting before Rabbi, seventeen rows behind Rav, and "sparks of fire" were travelling from the mouth of Rav to the mouth of Rabbi and from the mouth of Rabbi to the mouth of Rav, but I did not understand what they were saying ...

* In Modern Hebrew, זיקוקין דנור means fireworks.

נותן prt. (נתן)

giving; indicating; pointing

SEE: (נה)דין נותן, (ו)היא הנותנת

נזקק prt. (זקק נפּעל)

attached (to); engaged (in); attending (to)

בית דין נזקקין אפילו לפחות משנה פרוטה. (ב"מ נה, סע"א)
The court attends even to [a case involving] less than the value of a p'ruta (= a small coin).

נזק (נזקין/נזיקין pl.), נזיקא/נזקא*

damage גרמא בנזקין (בבא קמא סא, ב"ב כב, סע"ב ע"פ כת"י)
the indirect causation of damages

כולה נזיקין חדא מסכתא היא (בבא קמא קב, סע"א)
The whole of N'zikin (= Bava Kamma, Bava Metzia and Bava Bathra) comprises one tractate (in the Mishna).

* The first form is Hebrew, and the others are Aramaic.

נח (נוח; נייח act. prt., נייח pass. prt., לינח fut., מינח

he rested

נח (inf.)

נהג (נהג; נהי act. part., נהי pass. part.)

(1) he has become accustomed;
he followed a practice; he acted

האידינא נהוג עֲלָמָא לְמִיקְרִי "כי תוליד בנים..." (מגילה לא, רע"ב ע"פ דברים ד:כה)

nowadays the world has become accustomed to read [the Torah portion on Tish'a b'Av, beginning with:]
"When you will beget children ..."

וליקחזי היכי נהיגי? (בבא מציעא פג, רע"ב)

But let us see how [people] act!

(2) it applied

לא נהגא מצות שבועה ברגל (מועד קטן יט, סע"ב)
the mitzva of "shiv'a" (= the seven-day mourning period) does not apply during a festival

SEE: מנהג

נהדר/ניהדר fut. (הדר אפּעל)

let him give back

יחזיר

SEE: להדר, אהדר

נהדר ניהדר

נהורא (נהור, abs.) אור

light; eyesight

the light of a candle

SEE: סגי נהור

נהי fut. (הוי)

"let it be"; granted; even though נייח

נהי דעניי דהקא מִנְאִשִּׁי, איקא עניי בדוקתא אחריתי דלא מִנְאִשִּׁי? (ב"מ כא, ב)

Granted that the poor people here have given up hope, (yet) there are poor people elsewhere who have not given up hope!

נהי נמי אפילו נהי; אפילו נייח

even granted נהי נמי דמחייב בגגה ואבדה, באוקסיה ... מי מחייב? (יבמות סו, ב)

Even granted that he is liable for theft and loss, is he liable for accidents to it ...?!

SEE: נמי

נהיר pass. prt. (נהר)

clear; known ברור; ידוע

אמר שמואל: נהירין לי שבילי דשמיא כשבילי דנהרדעא ... (ברכות נח, ב)

Sh'muel said: The paths of the sky are as clear to me as the streets of N'hard'a ...

נהירנא (בבא בתרא צא, ב, רשב"ם שם)

It is clear to me (= I remember)

* This form appears six times on that page.

נהמא לחם

bread

נהמא הוא דסעיד; חמרא לא סעיד. (ברכות לה, סע"ב)

It is bread that sustains; wine does not sustain.

* The letters נ and ה in the Aramaic נהמא are respectively parallel to the ל and ח in the Hebrew לחם.

נוטריקון

shorthand; abbreviation

This term denotes a method of interpretation of

n'vela; נבילה/נבלה; נבילתא*

the carcass of an animal that died without a halakhic slaughtering

כל שנפסקה בשחיטתה — נבלה. (חולין לב, סע"א: משנה ב:ד)
Any [animal] that has been disqualified through [a fault in] its slaughtering is [classified as] n'vela (i.e., it must not be eaten,** and it conveys ritual uncleanness**).

* The first two forms are Hebrew, and the last is Aramaic.

** See the p'sukim (דברים יד:כא) and לא תאכלו כל נבלה (ויקרא יא:לט) הנגע בנבלתה יטמא עד הערב (ויקרא יא:לט)

SEE: טריפה

נגד (נגד; נגיד prt.)

he pulled; he stretched out

קושך

נגידו מיניה מיקלה! (גיטין סח, ב)

Pull away his food from him!

SEE: אנדה and its note.

נגיד (נגד פּעל; מנגיד prt., נגודי inf.)

he flogged; he administered lashes

הלקה ר' שילא נגדיה לההוא גברא. (ברכות נח, א)

R. Sheela administered lashes to a certain man.

נהג

(1) האיר

it became bright נהג ליה טובא (יומא כח, רע"ב)

(2) אחר

he was late נהג לצלוני (שבת יא, רש"י שם)

(3) המתין

נהג ליה, ולא אתא. (יבמות צג, סע"א רש"י שם)

He waited for him, but he did not come.

נהי constr. אור ל- "light"; the night before*

בפלגא אורתא דתליסר, נהי ארבסר (ברכות ד, רש"י שם)
at midnight of the night after the thirteenth, the night before the fourteenth

* This definition is in keeping with the conclusion of the discussion in א, ג — but in contrast to what had been assumed in א, ב. See סלקא דעתך. פסחים ב, א.

נאים

SEE: ייים

נאמר (אמר נפּעל)

it was stated; it was said (in a pasuk)*

For examples, see the next two entries.

* On one occasion, this word does not refer to a Biblical passage, but it is used in one mishna to introduce a quotation from the previous mishna. See:

בכורות נז, ב: משנה פ"ט מ"ה מ"ו, אבל ע' שיטה מקובצת שם.

נאמר ... ונאמר ... for it was stated ...; as it was said ...

This term introduces a Biblical passage that is quoted by a tanna as a source for his statement.

חייב אדם לנגד על הרעה קשם שהוא מברך על הטובה, שנאמר: "ואהבת את ה' אלקיך ... ובכל מאדך" — בכל מדה ומדה שהוא מודד לו, הוי מודה לו במאד מאד. (ברכות נד, א: משנה פ"ט מ"ה ע"פ דברים ו:ה)

A person should recite a b'rakha over evil just as he does over good, as it was said: "And you shall love the Lord your God ... and with every measure of yours" — with every measure that He measures to you, you shall thank Him very much.

נאמר ... ונאמר ...

It was stated (in one passage) ..., and it was stated (in another passage) ...

This formula presents an analogy between two Biblical passages that teaches a halakhic or aggadic point.

את זו דרש שמעון בן זוטא: נאמר במעשה בראשית "יום אחד", ונאמר באותו ואת בנו "יום אחד", מה "יום אחד" האמור במעשה בראשית, היום הולך אחר הלילה — אף "יום אחד" האמור באותו ואת בנו, היום הולך אחר הלילה. (חולין פג, סע"א: משנה פ"ה מ"ה)

Shim'on b. Zoma presented this interpretation: It was stated in the account of creation "one day," and it was stated in [the prohibition of slaughtering] him (= an animal) and his offspring (on the same day) "one day"; just as [regarding] "one day" that is stated in the account of creation, the day follows the night — [regarding] "one day" that is stated in [the prohibition of slaughtering] him and his offspring too, the day follows the night.

NOTE: First person plural forms of Aramaic verbs in the imperfect (= the future) usually have a נ prefix. Sometimes, however, the נ prefix represents the third person, masculine singular. For example, נִיגְמַר may mean either let us derive or let him derive. Since these common forms are apt to confuse the learner, many of them have been presented as separate entries at נ — even when the main verbal entry (third person, masculine singular of the past tense, e.g., נִגְמַר, he derived) appears at its appropriate place. In some of these נ entries, the explanations and examples are omitted, and the learner is referred to the main verbal entries for such data. For more information about the conjugation of the Aramaic verb, see Grammar for Gemara: Chapter 3.

נִיחַ (נוח) prt. *נִיחַ resting; at rest; stationary
 גופו נִיחַ; ידו לא נִיחַ (שבת ג, סע"א)
His body is at rest; his hand is not at rest.
 * In Modern Hebrew, the adjective נִיחַ is used in contradistinction to נָדָה, mobile. נִיחַ means stationary and mobile missile launchers.
 SEE: נח

נִיחַ/נָאִים (נום) prt. sleeping; dozing
 נִיחַ; מְנַמֵּם
 אֲמִינָא כִּי נִיחַ וְשָׁכַב רַב אֲמַר לְהָא שְׁמַעְתָּא
 SEE: נים

נִיחַ/נִיחַ fut. (אתי אפּעל) let him bring
 נִיחַ
 SEE: לִיחַ, נִיחַ, אֲתָא

נִיחַ fut. (אכל) let us/him eat
 נִיחַ
 SEE: ליכול

נִיחַ נִיחַ
 SEE: נכתוב

נִיחַ fut. (ילך) let us/him derive
 נִיחַ
 SEE: לִיחַ, ילך

נִיחַ (נום; נִיחַ/נָאִים) prt. he slept; he was dozing
 נִיחַ; מְנַמֵּם
 נִיחַ וְלֹא נִיחַ, תִּיר וְלֹא תִיר (פסחים כ, רע"ב וש"נ)
he was asleep but not asleep, awake but not awake

נִיחַ fut. (אמר) let us/him say; shall we say
 נִיחַ, אֲמַר
 SEE: לִיחַ, אֲמַר

נִיחַ (נימין pl.) חוט thread; string
 אֵין בֵּין טִיפָה לְטִיפָה אֶלָּא כְּמֵלֵא נִיחָא (תענית ט, ב)
There is only the breadth of a thread between one drop and another.

נִיחַ (f. pl. נִיחַ) הם they are; are they
 הֲנִי הִלְכְתָּא נִיחָה? הֲנִי קְרָאִי נִיחָה? (נדרים עב, ב ע"פ כתי")
Are these halakhoth [based on oral tradition]? (No!) They are [based on] p'sukim!

* In our printed editions, נִיחַ is used for the plural — masculine as well as feminine. Sometimes, however, נִיחַ is found in manuscripts as a distinct feminine plural form. For example, see נִיחַ ברכות לד, א according to the Munich Manuscript.
 נִיחַ, אֲמַרְאִי נִיחָה וְאֵלִיבָא דְרִי יוֹחָנָן, אִיהוּ
 SEE: נִיחַ

נִיחַ fut. (על) let him come
 נִיחַ
 SEE: לִיחַ, עַל

נִיחַ fut. (פלג) let him disagree; let him distinguish; let him/us divide
 לִיחַ, פִּלְג, פִּלְגָּא
 SEE: ליפולג, פלג, פלג

נִיחַ fut. (קום) let us/him stand
 נִיחַ; יַעֲמֹד
 SEE: לִיחַ, קום

נִיחַ fut. (קני) let us/him acquire
 נִיחַ; יִקְנֶה
 SEE: לִיחַ, קני

נִיחַ נִיחַ
 SEE: נִיחַ
 נִיחַ/נִיחַ fut. (אתי) let him/us come
 נִיחַ; נִיחַ
 נִיחַ מִרְ וְנִיחַ? (הוריות יג, סע"ב ועוד)
Let the master come and teach!
 * נִיחַ, let him come, also occurs several times.
 SEE: נִיחַ, אֲתָא, לִיחַ

נִיחַ נִיחַ
 SEE: לִיחַ, נִיחַ

נִיחַ נִיחַ
 SEE: לִיחַ, נִיחַ

נִיחַ (נתן נפּעל; נִיחַ, pass. prt. נִיחַ) it was given; it was put
 Besides this common meaning, the following usages are found in the Talmud:
 (1) it was permitted
 לא נִיחַ לְאַחֲתוֹ (מועד קטן כז, ב)
it is not permitted to sew it (= the garment torn by a mourner for a parent)
 (2) it was intended; it was meant; it was designated
 רוב עֲצִים הִסְקָה נִיחָהוּ. (נדרים טב, ב)
Most wood was meant for heating.

נִיחַ fut. (תני) let him/us teach (in a mishna or baraita)
 נִיחַ
 SEE: לִיחַ, תני

נִיחַ pass. prt. (כס) less; minus
 חֲמִשִּׁין כִּי חֲמִי אֶלָּא (בבא מציעא צט, רע"ב)
fifty minus one (= forty-nine)
 * The same construction is also used in Mishnaic Hebrew:
 אַרְבָּעִים חֲמִי אֶת (שבת ע"ג סע"א: משנה פ"ז מ"ב)

נִיחַ (נכס; נִיחַ, prt. כוס imp.) he slaughtered
 נִיחַ
 וְהָאִידְנָא נִיחַ אָבָא לְפָנֵי בְרָא (סנהדרין כה, סע"ב ורש"י שם)
and now he will "slaughter" the father before the son

נִיחַ מלוג "properties to pluck"
 These are properties — usually houses, real estate, or slaves — that a wife brings with her upon marriage (or that she inherits after marriage) under the following terms: The properties continue to belong to her, with the husband benefiting only from their "fruits" (such as rent, produce of a field, or the work of a slave) as long

as the couple is married. He does not have the right to sell them or to give them away without her approval, nor is she permitted to sell them or to give them away during the marriage without his permission. Upon divorce or death of the husband, the property reverts to her absolute control.

בְּאוֹשָׁא הִתְקִינּוּ: הָאִשָּׁה שֶׁמָּכְרָה בְּנִקְסֵי מְלֹג בְּתָמִי בְּעֵלָהּ וּמִתָּה — הַבָּעַל מוֹצִיא מִיַּד הַקְּחוֹת. (בבא מציעא לה, סע"א)
In Usha [the hakhamim] enacted: [As for] a wife who sold some "properties to pluck" during the life of her husband and died — the husband may take them away from the purchasers.

* The term is derived from the root מלג, to pluck (as in מלג, since the husband may "pluck" (= gain from) its produce.
 SEE: נִיחַ צאן ברזל

נִיחַ צאן ברזל "properties of iron sheep"
 These are properties that a wife transfers to her husband upon marriage under the following terms: He is permitted to do with them as he pleases, but he is held responsible for them to the extent of their worth at the time of the marriage. Their worth is thus as unchangeable as iron.

For an example — see נִיחַ קמא טז, א. See also נִיחַ צאן ברזל. בבא מציעא סט, סע"ב ורש"י שם
 SEE: נִיחַ מלוג

נִיחַ; נִיחַ/נִיחַ property
 For examples — see the two previous entries and the next four entries.
 * The first form is Hebrew, and the others are Aramaic. In the Mishna and the Talmud, this noun is always in the plural. Modern Hebrew, however, sometimes uses the singular (נִיחַ) in the sense of an asset or a valuable commodity.

נִיחַ בְּנִי חוֹרִין; בְּנִי חֲרִי

"free" properties
 Properties belonging to a debtor (usually a borrower) at the time the debt was incurred and supported by a promissory note are automatically mortgaged to that debt and may be seized by the creditor up to the amount of the debt as repayment. If the properties still remain in the possession of the debtor, they are termed "free" properties, since they are not under obligation to a third party.

אֵין נִקְרָעִין מִנִּקְסֵים מְשׁוּעָבָדִים בְּמָקוֹם שֶׁשִׁשׁ נִקְסֵים בְּנִי חוֹרִין. (גיטין מח, ב: משנה פ"ה מ"ב)
Compensation may not be exacted from "subjugated" properties (that have been sold to a third party) where there are "free" properties available (from which the debt may be collected).

* The first expression is Hebrew, and בְּנִי חֲרִי is Aramaic.
 SEE: נִיחַ חוֹרִין, נִיחַ מְשׁוּעָבָדִים

נִיחַ מְשׁוּעָבָדִים; מְשׁוּעָבָדִי "subjugated" properties
 Properties belonging to a debtor (usually a borrower) at the time the debt was incurred and supported by a promissory note are automatically mortgaged to that debt. They may be seized by the creditor as repayment — up to the amount of the debt — even from a third party to whom they were sold in the meantime. If the properties have already been transferred to a third party, they are termed "subjugated" properties, in that they are subjugated to the third party.

מִנִּקְסֵים מְשׁוּעָבָדִים כִּי־צָדַ? מָכַר נִקְסָיו לְאַחֲרִים, וְהִיא נִקְרָעַת מִן הַקְּחוֹת — לֹא תִפְרַע אֶלָּא בְּשִׁבְעָה. (כתובות פז, סע"א: משנה פ"ט מ"ח)

How [does a widow or a divorcee collect her marriage contract] from mortgaged properties? [If her husband had sold his property to others, and she seeks to be paid from the purchaser — she is not to be paid unless [she takes] an oath [that she is really entitled to payment].

* The first expression is Hebrew, and מְשׁוּעָבָדִי is Aramaic.
 SEE: נִיחַ בְּנִי חוֹרִין, שְׁעָבָד

נִיחַ שְׂאִין לְהֵם אַחֲרִיּוֹת (= מְשֻׁלָּלִין) property which does not offer security
 (= movable property)

This term is appropriate because, even though a creditor may collect his debt from movable properties still in the debtor's possession, movables do not provide security to the creditor, since they can be concealed or transferred to another party.

וְנִיחַ שְׂאִין לְהֵם אַחֲרִיּוֹת אֵין נִקְנִין אֶלָּא בְּמִשְׁכָּה (קידושין כז, רע"א: משנה פ"א מ"ה)

but [property] which does not offer security may be acquired only by pulling (the object to be acquired into one's possession)
 SEE: מְשֻׁלָּלִין

נִיחַ שְׂשִׁשׁ לְהֵם אַחֲרִיּוֹת (= מְשֻׁלָּלִין) property which offers security (= real estate; land and houses)

This term is appropriate because land provides security to a creditor, since it cannot be concealed by the debtor. If the loan was supported by a promissory note, the land remains liable to seizure even if subsequently sold to someone else.

נִיחַ שְׂשִׁשׁ לְהֵם אַחֲרִיּוֹת נִקְנִין בְּכֶסֶף וּבְשִׁטָּר וּבְחִזָּקָה. (קידושין כז, רע"א: משנה פ"א מ"ה)

Property which offers security is acquired by money, by a document, or by taking possession (by a formal act of acquisition, such as building a fence around it).

SEE: מְשֻׁלָּלִין

נִיחַ/נִיחַ fut. (כתב) let him/it write

נִיחַ
 SEE: לִיחַ, נִיחַ

This word is always placed *after* the word with which it is connected.

(1) ... גם כן ... also; ... too
השתא נמי (בבא מציעא ה, סע"א ועוד) now also

(2) ... אפילו even; indeed*
נהי נמי דמחייב (יבמות טו, ב) even granted he is liable

אין, הדי נמי (חגיגה ד, ו) yes, it is indeed so
* Sometimes נמי expresses emphasis that need not be rendered in translation.

SEE: אי נמי, נהי נמי, הדי נמי, אין הדי נמי

נמלך (מלך נפיל: נמלך, prt, ליפיל, inf)

(1) he consulted (with)

היה לו לימלך בירמיהו, ולא נמלך (תענית כב, ב)
he (= the king) should have consulted with Yirm'yahu, but he did not consult

(2) he reconsidered; he changed his mind
כתב לגרש את אשתו, ונמלך ... פסול לגרש בו. (גיטין כד, סע"א: משנה פ"ג מ"א)

[If] he wrote [a bill of divorce] to divorce his wife, and he changed his mind ... [the document] is invalid for divorcing with it.

SEE: אימליך, the Aramaic equivalent

נמנו pl. (מני נפיל)

they were counted; they voted

נמנו וגמרו

they voted and reached a decision

For an example — see ט, עד, א

נמצא (מצא נפיל; ופיל, fut)

(1) he/it was found; he found himself

נמצא עומד במזרח, מחזיר פניו למערב, במערב, מחזיר פניו למזרח. (ברכות ל, א)

[If] one found himself standing east [of the Holy of Holies when he was about to recite the Amidah], he should face westward; [if] west, he should face eastward.

(2) it was discovered; it turned out; he concluded (after a thorough analysis)

... נמצאו כל ישראל מקוניהן את לבם למקום אחד. (ברכות שם)
... it turned out [that] all of the Jewish people were directing their hearts to one place.

SEE: אישתתך

נמצאת אתה אומר

you conclude (after examining the matter and) say

נמצאת אתה אומר: בשלושה מקומות קדשו בכורות לישראל במצרים, ובמדבר, ובניסוחו לארץ. (בכורות ד, סע"ב)
You conclude (and) say: In three places the first-born became sanctified for Israel — in Egypt, and in the

wilderness, and at their entrance into Eretz Yisrael
SEE: אס תמצא לומר, (קש) תמצא לומר

נסיב/נסיב (נסיב, prt, לנסיב, fut, מינסב, inf)

(1) לקח; תפס

he took; he mentioned (in a text); he quoted
אידי דנסיב רישא "שמרו", תנא סיפא "ואני אשמרנו" (בבא קמא מח, סע"ב)

since the first clause mentioned "watch it," the final clause stated "and I will watch it" (so that the two clauses be parallel)

התם אגב גררא נסבה (בבא מציעא ד, סע"ב)
there he mentioned it incidentally

ונסבין חברייה למימר (חולין יד, רע"א, ע" רש"י שם)
and the haverim take [upon themselves] to say

(2) נשא אשה
כי נסיב איניש אתתא (ברכות ה, א)

when a man marries a woman

* See Targum Onkelos and the commentary of Rashi on נסב. Rashi explains the difference between נסב and נסב.

SEE: נסיב, נסבה, אינסיב, אינסיבא, דבר

נסקא* חתיכת מתכת
(raw, unminted) metal (usually silver)

הוא גברא דחטף נסקא מחבריה ... (בבא בתרא לג, סע"ב)
One man seized a piece of metal from his fellow man...

* This noun is related to the Hebrew verb נסך, he cast (metal).

נעביד/נעביד (נעביד, נעביד; נעביד, נעביד)
SEE: נעביד, עביד

נענה (עני נפיל)

(1) he was answered; his request was granted

... וכשאר: "זכור לאברהם ליצחק ולישראל עבדיך", מיד נענה. (שבת לא, ע"פ שמות לג, ב)

... and when he (= Moshe Rabbeinu) said: "Remember Abraham, Yitzhak, and Yisrael Your servants," he was immediately answered.

(2) he began by saying; he began to speak*
In this sense, this verb is used together with the verb אמר.

כשחלה ר' אליעזר נקנסו ארבעה זקנים לבקרו — ר' טרפון ור' יהושע ור' אלעזר בן עזריה ור' עקיבא. נענה ר' טרפון ואמר ... נענה ר' יהושע ואמר ... (סנהדרין קא, סע"א)

When R. Eliezer took sick, four elders came in to visit him — R. Tarfon, R. Y'hoshua, R. El'azar b. Azarya, and R. Akiva. R. Tarfon began by saying ... R. Y'hoshua began by saying ...

(3) he was humbled; he submitted himself**
נעניתי לך, מחול לך (ברכות כה, א)

I am humbled before you, forgive me!

* This meaning is found in Biblical Hebrew, e.g., in the

נענית ואמרת (דברים כו: ורש"י וראב"ע שם)
** This meaning is found in Biblical Hebrew, e.g., in the pasuk: עד מתי מאנת לענות מפני (שמות יג, ו) ורש"י שם

maiden נערה

This term refers to a girl between twelve and twelve-and-a-half years old who has reached puberty. She is *מְנוּחָה*, *obligated by the commandments*, but she is not fully considered an adult according to Jewish law in terms of her personal status.

For an example — see משנה פ"ג מ"ח

SEE: בוגרת

נעשה כאומר it becomes as if he says ...

This formula presents a legal fiction that presumes that one of the parties to a conflict made a certain statement.

נעשה כאומר לו: לששתגב ותצא ותשלמני — הרי פתתי קוניה לך מעקשיו. (בבא מציעא לד, רע"א)

It becomes as if he has said to him: If it will be stolen, and you will be willing to pay me, behold my cow is transferred to you from now.

נפחא נפחא נפחא

ר' יצחק נפחא (בבא מציעא כד, סע"ב ועוד)
R. Yitzhak, the blacksmith

נפיש (נפש) pass. prt. מרבה

(1) much; considerable

נפיש טירחיהו (בבא מציעא כא, סע"א)
Their bother (to pick them up) is considerable.

(2) many; numerous; more numerous
הנך נפישן. (שבת כה, רע"ב)

נפק (נפק: נפיק, prt, ליפוק, fut, פוק, imp, למיפק, inf)

(1) נפק נפקא נפקא
נפק מילתא מבנייהו. (בבא קמא יט, רע"ב ועוד)

A matter (= a halakhic point) came out of [the discussion] between them.

נפיק מינה חורבא (שבת כט, ורש"י שם ועוד)
misfortune will result from it

נפקא נפקא נפקא
והא מהכא נפקא! מהתם נפקא! (למשל סנהדרין נו, א)

But is it derived from here?! It is derived from there!

(3) נפקא נפקא נפקא

דבעידנא דאגבהיה נפק ביה (פסחים ז, ב ע"פ כתי)
for at the moment he picked it up (= the lulav with the other three species), he fulfilled his obligation.

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 6.

SEE: נפק, נפקא

נפק דק ואשכח

he went out, examined [his sources], and found [an answer]

In order to determine the halakha in a particular case, an amora sometimes had to study whatever sources were available to him — usually a mishna or a baraita.

אמר ליה רב חסדא לרבא: פוק עיניי בה, דלאורתא בעי מינה רב הונא! נפק דק ואשכח, דתנו ... (בבא מציעא יח, רע"ב)

Rav Hilda said to Rabba: Go out [and] look into it, for in the evening Rav Huna will ask you [about the case]! He went out, examined [his sources], and found [an answer], as we learned in a mishna ...

נפקא ליה "יוצאת לו", הוא לומד אותה

it is derived by him; he derives it

כל איסורין שבתורה — מנא ליה דאסורין בהנאה? נפקא ליה מ"לכלב תשליכון אותו" — אותו אתה משליך לכלב, ואי אתה משליך לכלב כל איסורין שבתורה. (פסחים כא, סע"ב-כב, רע"א ע"פ שמות כב, ד)

[As far as] all foods forbidden by the Torah — from where [does he derive that] one is forbidden to benefit from them? He derives it from: "You shall cast it (= a carcass) to the dogs" — "it" you may cast to the dogs (as dog food and thus benefit from it), but you may not cast to the dogs any (other) foods forbidden by the Torah.

נפקא מינה יוצאת ממנה

it is derived from it; the halakhic difference (or significance) is*

"סימן לשפלה שקמה". נפקא מינה למקח וממכר. (פסחים נג, א ורש"י שם)

"A characteristic of lowland is the sycamore tree." The halakhic significance is with respect to buying and selling. (If there is a transaction of lowland, it must contain a sycamore tree.)

* In colloquial speech among students of the Talmud and in Modern Hebrew, נפקא מינה is also used as a noun, meaning difference, as in the translation of this entry.

נפש נפש נפש

Besides the common Biblical meanings of this Hebrew noun: soul, life or person — another important meaning in the Talmud and in midr'shé halakha is desire or wish.*

For examples, see נפשך לומר and מה נפשך

* This usage also occurs in Biblical Hebrew, as in the pasuk: ואם יש את נפשכם לקבר את מתי (בראשית כג: ורש"י שם)

נפשא נפשא נפשא

עבדיה דנאי מלכא קטל נפשא. (סנהדרין יט, א)
The slave of King Yannai killed a person.

The Aramaic נפש is often used with personal-

ס

Sh'muel said: Kiddush is valid only in the place where the meal is eaten. They understood from it (= this statement) that [only in] the following circumstances [is the Kiddush invalid: where they moved] from [one] house [after reciting Kiddush] to [eat the meal in another] house, but not [where the meal is eaten after moving merely] from [one] place to [another] place within one house. Rav Anan b. Tahlifa said to them: Many times I was standing before Sh'muel, and he went down from the upper story to the ground floor and recited Kiddush again.

* The Aramaic form סבר is a third-person, masculine-plural form of the past tense, the equivalent of שברו. See Grammar for Gemara: Chapter 3.21.

SEE: סבר

he holds; he thinks סבר הוא סבר
ר' חייא כר' מאיר סבירא ליה. (בבא מציעא גב)
R. Hiyia holds [the same opinion] as R. Meir.

שמואל טעמא דתנא דידן קאמר, וליה לא סבירא ליה. (בבא מציעא יבא)

Sh'muel [merely] states the reason of our tanna, but he himself does not agree with him.

SEE: סבר

סבר (סבר: סבר, act. prt. סביר, pass. prt. ליסבר, fut.)
he held (an opinion) סבר

וסבר ר' יוסי קטן אית ליה זכיה מדאורייתא? (ב"מ יבא)
But does R. Yose [really] hold that a minor has a right to acquire things according to the law of the Torah?!

he thought; he considered; סבר חשב; הבין
he assumed; he understood

סבר למיעבד עובדא קמתניתין (ראש השנה כזא)
he considered issuing a ruling in accordance with our mishna

SEE: סבר, (ו)תסברא, (ו)את לא תסברא, the next five entries, and the previous three entries.

קסבר (= קא+סבר)
he thinks; he holds (an opinion) סבר
קסבר רבא: סימון העשוי לידרס הוי סימון. (בבא מציעא כבא)
Rava holds: An (identifying) mark that is liable to be trampled upon is [considered] an (identifying) mark.
SEE: קסבר

סבר וקביל "חשב וקבל", התחייב
"he thought (about it) and accepted (it)"; he has committed himself
חייתא דקטירי סברת וקבילת! (בבא מציעא ט, רע"א וש"נ)

סאה (סאי, pl. סאתיים, dual) s^a
This measure of volume is equal to the contents of 144 eggs.*

כל מקום שיש בו ארבעים סאה טובלין ומסבילין. (משנה מקואות פ"ה מ"ו)
[In] any place containing forty s^as [of water] one may immerse [oneself] and immerse [vessels].

* See the table of measurements in Appendix II.

סבא (סבתא, f.)
older; elder adj. זקן (1)

רב המנונא סבא* (פסחים קה, רע"א ועוד)
Rav Hamnuna the elder

(2) זקן n.
an old man; an elder
תנא ליה חזיא סבא משום ר' שמעון (ברכות ה, רע"ב)
a certain elder taught him in the name of R. Shim'on

(3) אבי האב; אבי האב
grandfather**
ינקליה ארניא לסבא! (כתובות עבא)
May a lion devour [your] grandfather!

* This usage of the Aramaic word to describe certain amoraim — probably to distinguish between them and others bearing the same name — parallels the Hebrew usage, like הלל הזקן in מ"ג הלל הזקן.

** סבא is used frequently in Modern Hebrew — usually in this sense. It is popularly pronounced סבא (by analogy with סבא) — even in the name of the Israeli city that is properly vocalized סבא.

SEE: סבתא

סבור; כסבור (סבורה, f. סבורים, m. pl.)
thinking; holding

This Hebrew passive participle has an active meaning. It is sometimes preceded by a כ- prefix, which may add a bit of emphasis.*

כסבור רשות החדר, ונמצאת רשות הרבים (שבת עגא)
he was thinking [it is] a private domain, but it was discovered [to be] a public domain

* This usage may have a Biblical precedent in the emphatic כ- in כ- (נחמיה זב וראב"ע שם) — כי הוא קאיש אמת.

SEE: סבר

סבור* מינה
סברו ממנה
they understood from it
The students assumed a particular interpretation of an amoraic statement. Subsequently, the interpretation was found to be wanting in light of another amoraic statement.

אמר שמואל: אין קידוש אלא במקום סעודה. סבור מינה: הני מילי מבית לבית, אבל במקום למקום בחדר ביתא — לא. אמר להו רב ענן בר תחליפא: זימנין סגינאין הנה קאימנא קמיה דשמואל ונחית מאיגרא לארעא וחדר מקדש. (פסחים קאא)

* These two forms both occur in the Talmud without any significant distinction between them in meaning or usage.
SEE: נמיר

נראה (ראי נפעל: נראה, prt.)

(1) it was seen; it appeared [to be]

נראין כאוהבין בשעת הנאתו, ואין עומדין לו לאדם בשעת דחקו. (משנה אבות פ"ב מ"ג)

They (= the governmental authorities) appear [to be his] friends when it is to their advantage, but they don't stand up for a person in a time of his distress.

(2) it was fit

נראה ונדחה (סוכה לגב)
it had been fit but was (later) disqualified

(3) it was acceptable

נראין דברי ר' אליעזר בשבת ודברי ר' יהושע בחול. (בבא מציעא נדא)

The opinion of R. Eliezer is acceptable with respect to [eating on] the Sabbath, and the opinion of R. Y'hoshua [is acceptable] with respect to [eating on] a weekday.

* Rashi (שם ד"ה ר' אסי) and Tosafot (לעירובין מו, ב) differ as to the halakhic significance of this term.

נרגא גרין
נרגא ביה נרגא (פסחים לב, טע"ב)
ax
"he swung an ax at it" (= he refuted the statement)

נש
בר נש SEE:

נשא
בי נשא SEE:

נשא ונתן
"he took and he gave";
he dealt; he conducted business; he debated
Did you deal faithfully? (שבת לאא)
נשאת ונתת באמונה? (שבת לאא)
SEE: שקלא וטריא

נשיא; נשיאה*
Nasi; Patriarch
This title was accorded to the president of the Sanhedrin who was also recognized as the leader of the Jewish people during the Second Temple period. The second in rank was the av beth din.

ר' יהודה הנשיא היינו רבין. (שבת לב, ט"ז)
R. Y'huda HaNasi is identical with Rabbi.

* The first form is Hebrew, and the second is Aramaic.

SEE: בן נשיאה, אב בית דין

נשקול/נישקול fut. (שקל) יטל
let him take
SEE: לישקול, שקל

pronoun suffixes in the sense of himself, herself, and so on.*

נפשיה עצמו
himself; itself (m.) עצמו
נפשה עצמה
herself; itself (f.) עצמה
נפשיהו עצמם
themselves עצמם

קמאי הוו קא מסרי נפשיהו אקדושת השם. (ברכות כא)

The earlier (generations) used to sacrifice their lives for the sanctity of God.

* For a complete listing of the forms thus produced, see Grammar for Gemara: Chapter 7.34.

SEE: אדעתא דנפשיה, (ב)אפי נפשיה, טעמא דנפשיה קאמר, נח נפשיה, קרי אנפשיה

נקוט ... בידך תפס ... בידך

"Hold ... in your hand!" Adopt (this principle or ruling as a guide for your halakhic decisions)!

נקוט האי קללא בידך! (שבת קמזא, וש"נ)

Adopt this general rule!

נקוט דרב בידך! (שבת כדא)

Adopt [the ruling] of Rav!

נקט (נקט: נקט, act. prt. נקט, pass. prt. לנקוט, fut. נקוט, imp. למינקט, inf.)

(1) אחז; תפס
he held; he seized
נקט חפצא בידיה* (שבועות נח, טע"ב)

he was holding a (sacred) object in his hand

(2) נקט
he mentioned (in a text);

he used (an expression)

ותנא חדא מינייהו נקט (סוטה חא, ועי יבמות מח, ושי"נ)
but the tanna used one of them (by way of example, even though the rule applies to other instances as well)
לישנא מעליא הוא דנקט (פסחים גא, וש"נ)
a euphemism is what he used

* The Hebrew expression נקט חפץ is also used in this context by the Rambam and other post-Talmudic authorities. See רמב"ם הל' שבועות פ"א ה"א.

נקטינן* (= נקטי, act. prt. + אנו);

נקיטין* (= נקיטי, pass. prt. + אנו)

תפוסים אנו; מקבל בדינו

we hold; we have a tradition

An amora (most commonly Abbayé) uses this term to introduce an important statement, usually a halakha, that he received from his teachers.

אמר אבין: נקיטין — שנים שאכלו קאחת מצוה ליחלק. (ברכות מהב)

Abbayé said: We have a tradition — [if] two persons have eaten together, it is [their] duty to separate (to recite Birkath HaMazon individually).

You have committed yourself to [the purchase of] "a bag of knots" (= something of no value)!

* According to the ספר זקרון (a super-commentary on Rashi's Torah commentary by R. Avraham Bakrat, a refugee from the Spanish expulsion of 1492) on שמות טו:יג, this expression means סבל וקבל, he bore [it] and accepted [it] — with ר replacing ל.

סבר לה * כוונתה בחזקא ופליג עליה בחזקא
סובר כמותו באמת, וחולק עליו באמת.

He holds like him (= a specific tanna) with regard to one [point], but disagrees with him about another.

This proposal is presented as a *resolution* of a difficulty. After it was first assumed that this hakham (usually an amora) fully agreed with the opinion of a specific tanna, a contradiction arose between the two opinions. Now it is proposed that the hakham does not totally accept the opinion of the tanna after all, but he agrees with him about one issue and not about another.

For an example — see רע"ב כד.

* The pronoun לה, it, is difficult to translate. Perhaps the literal translation is *he understands it (= the matter) like him*.

סברא

(1) סברה; דבר הנלמד בדרך הגיונית
reason; an argument based on reason (as opposed to קרא, a received tradition, or to קרא, a Biblical source)

הא למה לי קרא? סברא הוא: דכאיב ליה כיבא הוא אזיל לבי אסיא. (בבא קמא מ"ב)
But why do I need a pasuk (as a source for the halakha that the burden of proof is on the claimant, the halakha that the burden of proof is on the claimant, There is an argument based on reason: The one who is suffering pain (who seeks to alter the status quo) should go to the doctor's.

(2) הבנה; טעם
understanding; rationale (behind a halakha)

קרא גמירא; סברא לא ידענא. (יומא ג, טע"א)
I have learned the halakha from tradition; (but) I do not know [its] rationale.

SEE: איבעית אימא קרא איבעית אימא סברא

סברוה

סברו אותה

they understood it; they assumed
Some scholars in the beth midrash proposed an interpretation of a mishna or a baraita that would prove a certain point. Subsequently, their interpretation is usually rejected.*

סברוה דכוני עלמא: סימון הוה מאיליו הוה סימון (ב"מ כ"ג)
they assumed that all [the tannaim would agree]: an identification mark that may have come by itself is a [valid] identification mark

* Exceptions are discussed by Tosafot on בבא בתרא ב, א.
SEE: סלקא דעתך

סבתא

(1) זקנה
old woman
היא סבתא דתניא לה תלת בנותא ... (בבא מציעא לט, רע"ב)
There was an old woman who had three daughters ...

(2) אם האב; אם האם
grandmother*
נקסי לסבתא. (בבא בתרא כה, רע"ב ורשב"ם שם)
[I hereby bequeath] my possessions to [my] grandmother.

* This Aramaic noun is used in Modern Hebrew — usually in this second sense.

SEE: סבא

סגא (סגי: סגי; prt.)

סגי (סגי פעל: מסגי; prt., inf. לסגוי)
הלך
he walked; he passed; it circulated
פסלתו מלכות ... לא סגי קלל (ב"מ מו, טע"ב ורשב"ם שם)
[a coin that] the government has invalidated ... does not circulate at all

SEE: סוגיא

סגי

(1) די
enough
בתי סגי (בבא מציעא לב, רע"א)
it is enough with two (witnesses)
(2) רב
much; abundant

For an example — see סגי נהור, the next entry.

(3) אפשר
possible
For an example, see סגי דלא.
* This adjective is spelled סגי in Biblical Hebrew and Biblical Aramaic. See סגי דלא and סגי דלא.

סגי נהור

"abundant of light" (euphemistically); blind
רב ששת סגי נהור הוה (ברכות נח, א)
Rav Shesheth was blind
* A Hebrew euphemism for blindness, סגי נהור, the light of eyes, is also found in the Talmud in חגיגה ה, ב. In later Hebrew literature, the term סגי נהור, an expression of "much light," refers to any euphemism in which a meaning opposite to the literal meaning is intended.
SEE: סומא

סגינא (סגינא: f. pl. רבים)
many
ועשו סגינא עתידו למיתי על עלמא (סנהדרין יא, א)
and many troubles are destined to come upon the world
SEE: זימנין סגינא

סגיד

(prt. סגיד)
השתחווה
he bowed
הוה אנדרטא וסגיד ליה (סנהדרין סב, טע"א)
he saw a statue and bowed down to it
* The Modern Hebrew סגיד, which is derived from the same root, means a mosque.

סגן * (סגן: high official; superintendent (constr. סגן)
ר' חנינא סגן הכהנים (פסחים יד, רע"א: משנה פ"א מ"ו)
R. Hanina, the superintendent of the kohanim
* In Modern Hebrew, this word means a deputy (official). Thus, a סגן יושב ראש is a vice-chairman. In the Israeli army, a סגן is a lieutenant. In Biblical Hebrew and Biblical Aramaic, it appears only in the plural (e.g., in עזרא ט"ב and דניאל ג:ג).

SEE: בי סגניא

סגין

סגין; סידרא *
order; arrangement; section
This term sometimes designates any one of the six sections (or orders) of the Mishna. They are all mentioned by name in סע"א.

(1) סדר זרעים
the order of seeds
(dealing with agricultural halakha, prefaced by a tractate on the Shema, the Amida and b'rakhoth)

(2) סדר מועד
the order of festivals

(3) סדר נשים
the order of women
(dealing mainly with family life, marriage, and divorce)

(4) סדר נזיקין
the order of damages
(dealing with civil law, criminal law, and government)

(5) סדר קדשים
the order of sacred matters
(dealing with the Temple service and offerings)

(6) סדר טהרות
the order of purities

The Mishna as a whole is also referred to as the שיתא סגין in Hebrew and the שיתא סגין in Aramaic. The acronym for both expressions, ש"ס, is applied to the Talmud as well.

ומתנינא שיתא סגין לשיטתא ניוקי (כתובות קג, טע"ב)
and I was teaching the six sections (= the whole mishna) to six schoolboys

* The first form is Hebrew, and the second is Aramaic.
SEE: סידרא, where the Aramaic סידרא refers to a section from גביאים or כתובים.

סגידא

עד
a witness
לא איברו סגידא אלא לשקרי. (קידושין סח, טע"ב)
[The institution of] witnesses was created only against liars [but witnesses are not essential in order to make a business transaction valid].

* This noun also occurs in Biblical Hebrew where it is spelled with a ש: הנה בשמים עדי, ושהדי בקרומים (איוב טז:ט).

סגידותא

עדות
testimony
קמאן מקבלין האידינא סגידותא מעם הארץ? (חגיגה כב, א)
According to whom (= which tanna) do we nowadays accept testimony from an uneducated person?

* This Aramaic noun occurs in the Torah, where it is spelled with a ש: וגר שגידותא (בראשית לא:מז).

סוגיא * (= סגין)
course; trend
ועבד כחד מינייהו, וסוגיא דשמעתא קאידך (סנהדרין לג, א; ע"ר ש"י שם שגרס "סוגיא דעלמא")
and [the hakham] ruled according to one of them (=

the two disputing opinions), but the course of the discussion [tends] towards the other

* In Modern Hebrew, the noun סגין means a topic (for discussion), a subject, a problem.

SEE: סגן

סודר; סודרא

scarf (which also covered the head)
כי פריס סודרא על רישיה (ברכות ס, ב)

when he arranges a scarf on his head
The scarf is also the classical object that is symbolically handed over by one party to the other to affirm an agreement. This procedure is termed סודר.

ואי אפרת מטבע נקנה בחליפין, ניקנו ליה מעות להאיך אגב סודר! (בבא מציעא מו, רע"א ע"פ כת"י)

But if you say a coin may be acquired through exchange, let them transfer the money to the other party by means of a scarf!

* The first form is Hebrew, and the second is Aramaic.

SEE: חליפין, קנין

סומא; סמנא

a blind man
סומא ומי שאינו יכול לכוין את הרוחות יכוין לבו כנגד אביו שבשמים. (ברכות ל, א)

A blind man or anyone who cannot tell directions (so that he cannot pray facing the direction of Jerusalem) should direct his heart towards his Father Who is in Heaven.

* The first form is Hebrew (and is pronounced by the Sephardim as סומא), and the second is Aramaic.

SEE: סמי, סגי נהור

סומק

אדום
red
דילקא דמא דהוה גברא סומק טפין (פסחים כה, ב)
Perhaps the blood of the other person is redder!

* The noun סומק, redness, rouge, or blush, and the verb הסמיק, it became red, he blushed, have both entered Modern Hebrew.

סוף סוף

ultimately; after all; be that as it may
סוף סוף, מתניתא היכי מתרצא? (בבא קמא י, רע"ב)
Be that as it may, how can the baraita be explained?

סופג prt. (ספג)
absorbing

סופג את הארבעים

"he absorbs the forty"; he must receive the forty (in practice: thirty-nine) lashes (prescribed by the Torah)

For an example — see משנה פ"ה מ"א.
SEE: לוקח

סופר; ספרא

(1) scribe
האי ספרא דוקנא כתביה. (עבודה זרה ג, רע"א)
An accurate scribe wrote this (document).

[that] I might say: [If there is a controversy between] an individual and a majority, the halakha is in accordance with the majority. [Rav Huna] teaches us: The halakha (in this particular case) is according to [the view of] the individual (= R. Y'hoshua b. Korha). SEE: סליק

סמוכים/סמוכין juxtaposition

This term usually denotes an analogy between two matters based upon their location in two adjacent p'sukim or two adjacent parashoth. The analogy teaches a halakhic or aggadic point.*

ר' יהודה לא דריש סמוכין בכל התורה כולה, ובמשנה תורה דריש (ברכות כא, ב; יבמות ד, א)

R. Y'huda does not interpret [on the basis of] juxtaposition throughout the whole Torah, but in the Book of D'varim he does [so] interpret

For an example of סמוכים, see (ו)סמיה ליה — an expression that often presents such an analogy.

* In א, נא, it is stated that the difference between a חקש (see that entry) and סמוכים is the following: A חקש compares two items that appear within the same pasuk, whereas סמוכים compares items located in two different p'sukim. This distinction, however, has been challenged by other authorities. See Encyclopedia Talmudith, vol. 10, p. 561 (היקש).

סמי imp. (סמי פל)

erase! omit! מחוקי: (1) As a resolution of a difficulty with regard to the text of a mishna or baraita or of a contradiction between it and another text — it is sometimes proposed that a word, a phrase, or even a whole text be eliminated.

סמי מכאן "קצירה" (פסחים נו, רע"ב) Omit [the mention of] 'reaping' from here (= the mishna).

blind! סמא: (2) סמי עיניה דדין! (ריה כד, ב) Blind the eye of this [idol]! SEE: אסמיה, סומא

סמא SEE: סומא

סמיה pass. prt. (סמד)

near; adjacent סמוד (1) For an example, see the next entry: (ו)סמיה ליה.

thick; solid סמיה; עבה; מוצק (2) מיה כי ארעא סמיהא דמי. (גיטין ח, רע"א) The water [in a river] is [regarded] as solid ground.

וסמיה ליה and adjacent to it This expression introduces a second Biblical passage immediately after the quotation of a passage that precedes it in the Biblical source. The juxtaposition of the two passages teaches a halakhic or aggadic point by analogy.

it happened; it befell קרה (4) כל דהנה סלקא ליה, אמר: גם זו לטובה. (סנהדרין קח, טע"ב) (רש"י שם) Whatever would befall him, he would say: This too is for the best.

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 7.

** It is customary to print at the conclusion of each tractate of the Talmud: ... וסליקא לה מסכת ... and tractate ... has been completed.

SEE: סלקא דעתך, סלקא דמינא, לא סלקא דעתך, כי סליק ר', סליק, אסיק

סלע

(1) sela

This silver coin or weight was equal to two shekels in Talmudic times and to one Biblical shekel.

כל "קסף" האמור בתורה סתם — סלע (בכורות נא, א) every [time the term] "silver" is stated in the Torah [with reference to money] without qualification [it means] "sela" **

(2) rock; boulder; a clod of earth

as hard as a rock קשי קסלע (קידושין כו, ב)

* See the table of coins and weights in Appendix II.

** For example: ונעשו אותו מאה קסף (דברים כב:ט) See Targum Onkelos there.

SEE: שקל

סלק (סלק פל: מסלק, prt. לסלוקי, inf.)

he removed; he dismissed סלק בטר דסליקו תפיליהו (נדה נא, טע"ב) after they removed their t'fillin SEE: סליק and its note.

סלקא דעתך (= סלקא דעתך?) האם עולה על דעתך? "Would it arise on your mind?!"

Would you think?! Do you [really] think?! This expression, which often appears at the end of a rhetorical question, points out a difficulty.

בשבת סלקא דעתך? (גיטין ח, ב) Would you think [it may be done] on the Sabbath?! SEE: סליק

סלקא דעתך אמינא עולה על דעתך לומר ... it would have occurred to you [that] I might say ...

This expression is used to present a resolution of the difficulty that a pasuk or a halakha is superfluous.

הלכה כר' יהושע בו קרחה איצטריד. סלקא דעתך אמינא: יחיד ורבים הלכה כרבים. קא משמע לן: הלכה כר' יהודה. (בבא קמא קב, א)

It was necessary to state [that the halakha is according to the view of] R. Y'hoshua b. Korha (and the ruling is not redundant). It would have occurred to you

* In the Talmud (בבא בתרא יד, ב), the Biblical book that we nowadays call N'hemia is considered part of Ezra and does not have a separate name. Rashi also followed that system, since he gave the Book of Ezra as the source of p'sukim that we now have in the Book of N'hemia. For example, see Rashi on נא, ג.

סיפרי/סיפרי Sifré (= "books")

This name is applied to the Midrash halakha of the tannaim to במדבר and the Midrash halakha to דברים. They are two separate works.

סתם ספרי — ר' שמעון. (סנהדרין פו, רע"א ורש"י שם) [The author of] an anonymous statement in the Sifré [is] R. Shim'on (b. Yohai).

סירוגין piecemeal; at intervals

קראה סירוגין ... נצא. (מגילה יז, א: משנה פ"ב מ"ב) [If] he read it (= the Scroll of Esther) piecemeal, he has fulfilled his obligation.

סיתוא/סיתוא סתוא

winter; the rainy season חורף*

איכא חד גברא ביהודאי דקא מבטל תריסר אלפי גברי מישראל, וירחא בקיטא וירחא בסתוא, מכנגד דסלקא. (בבא מציעא פו, רע"א)

There is one man (= Rabba) among the Jews who holds back twelve thousand men of Israel from [the payment of] the royal poll-tax, one month in the summer and one month in the winter (by having them attend the kalla** sessions).

* In the semi-tropical climate of Eretz Yisrael, there are two distinct seasons — a rainy winter and a dry summer; hence, סיתוא in Biblical Hebrew and סיתוא in the Aramaic of the Talmud and the Targumim mean the rainy season.

כי הנה הסתו עבר, הגשם חלף הלך לו. (שיר השירים ב:יא) וקיטא וסתוא (= וקיט וחרף) (ת"א לבראשית ח:כב)

In Modern Hebrew, however, סתו means autumn.

** See בלה.

סכר; סכר* (סכר) he blocked up; he dammed

ישראל סכרו ליה, וישראל כרו ליה. (בבא מציעא כד, ב) Jews dammed it (= the river), and Jews dredged it.

* The first form is Hebrew, and the second is Aramaic. In Modern Hebrew, a סכר is a dam.

סליק (סלק: סליק, prt. לסק, fut. סק, imp. למיסק, inf.)

he went up; he ascended עלה (1) כי סליק ר' זיקא (חולין כא, רע"א) when R. Zera went up (to Eretz Yisrael)

it finished; it was completed** סליק ענינא (מגילה כג, רע"ב) the subject was completed

it was effective עלה; הועיל (3)

סלקא טבילה לכוליה גופיה דמנא (חגיגה כב, א) the immersion is effective for the entire body of the vessel

open it and read it, provided that he does not study [a passage] in it for the first [time] ...

TALMUD: He may open it and read it. [This is] obvious! For what, then, did he borrow it from him? He (= the tanna) needed [to state] its latter clause: Provided that he does not study [a passage] in it for the first [time].

* See כו and its notes.

סיפא אתאן ל- סופה באנו ל-

[With] its latter clause, we have come to (a different halakhic situation or to a different halakhic position).

In response to the difficulty that the latter clause in the mishna or baraita is superfluous or inconsistent with the previous clause(s), it is sometimes proposed — as a resolution of that difficulty — that the latter clause refers to a different case or that it presents the opinion of a different tanna.

משנה: לא ישב אדם לפני הספר סמוד למנחה עד שיתפלל ... ואם התחיל, אין מפסיקו. מפסיקו לקריאת שמע, ואין מפסיקו לתפלה. (שבת ט, רע"ב: משנה פ"א מ"ב)

תלמוד: הא תנא ליה רישא "אין מפסיקו"! סיפא אתאן לדברי תורה, דתנא: חברים שהיו עוסקים בתורה מפסיקו לקריאת שמע, ואין מפסיקו לתפלה. (שבת יא, א)

MISHNA: A person must not sit down before the barber close to minḥa [time], until he has recited the [minḥa] Amidah ... But if they (already) began [the haircut], they need not stop [for minḥa, provided there will be enough time left to pray]. They must stop for the reading of the Sh'ma, but not for the Amidah.

TALMUD: But [the tanna has already] stated [in] the first clause: "They need not stop" (and so it is redundant for him to state: "They must stop ... but not for the Amidah")! [With] its latter clause, we have come to [the case of] Torah study (rather than haircuts), as it is taught (in a baraita): Scholars who are engaged in Torah [study] must stop for the recitation of the Sh'ma, but not for the Amidah.

SEE: אתאן

סיפא SEE ספק

סיפא

סיפרא/סיפרי (סיפרי/סיפרי, pl.)

book ספר (1) ונסמיה בן חכליה — מאי טעמא לא איקרי סיפרא על שמייה? (סנהדרין צג, טע"ב) As for N'hemia b. Hakhalia — for what reason was the book not called by his name?

Sifra; Torath Kohanim ספר תורת כהנים (2) The Midrash halakha of tannaim to ויקרא is known by either name.

סתם ספרא — ר' יהודה. (סנהדרין פו, רע"א ורש"י שם) [The author of] an anonymous statement in the Sifra [is] R. Y'huda (b. Ilai).

"וַיִּמְכֶּה נָפֶשׁ בְּחַמָּה וְשָׁלְמָנָה — נָפֶשׁ תַּחַת נָפֶשׁ", וְסָמִיד לִיה: "וְאִישׁ כִּי יִתֵּן מוֹם בְּעַמִּיתוֹ, כְּאֲשֶׁר עָשָׂה כֹּן יַעֲשֶׂה לוֹ". (בבא קמא פגב, ע"פ ויקרא כד:חייט)

"And a person who kills a beast must pay for it — a beast for a beast," and adjacent to it: "And if a person maims his fellow man, as he has done so it must be done to him." (The analogy teaches that just as the penalty for killing an animal is monetary compensation, so too is the penalty for wounding a human being.)

SEE: סמוכין, היקש

סָמַךְ (סמך: סמיד, act. prt. סמיד, pass. prt. לסמוך, fut. inf. למיסקם) **סָמַךְ**

(1) he depended upon; he relied upon
ומאי חזית דסמכת אהני? סמוך אהני? (סנהדרין כז, רע"א)
But on what basis have you determined to rely on these (witnesses)? Rely upon those!

(2) it was committed
In this sense, the verb is used with דעת, mind.
הָכָא סָמַךְ דַּעְתָּיה (בבא מציעא טז, סע"א)
his mind is committed (to the deal)

(3) he conferred rabbinical ordination upon
סמכיה ר' יהודה בן בבא (סנהדרין יד:א)
R. Y'huda b. Bava conferred rabbinical ordination upon him

(4) he connected
שחרית, היכי מצי סמיד? (ברכות ד, ב)
[In the] morning prayer, how can he connect (the b'rakha with the Amida)?

סָמַךְ

SEE: סמך, סמך

סְנִהֲדְרִין/סְנִהֲדָרִי* (סנהדרין: pl.)
Sanhedrin
This term, which is of Greek origin, refers to courts that functioned during the time of the Mishna and the Talmud.

סנהדרי גדולה היתה שלשבעים ואחד, וקטנה — שלעשרים ושלשה. (סנהדרין ב, א: משנה פ"א מ"ו ע"פ כ"י)
The great Sanhedrin was [composed] of seventy-one [judges], and the lesser Sanhedrin [was composed] of twenty-three.

סנהדרין ההורגת אחד בשבוע נקראת חובלנית. (מכות ז, א: משנה פ"א מ"י)
A Sanhedrin that executes one [person] within seven years is called destructive.

* The form סְנִהֲדָרִי is consistently found in manuscripts in the combinations סְנִהֲדָרִי גְדוֹלָה and סְנִהֲדָרִי קְטָנָה.

סָנִי (סני: שניא, act. prt. שניא, hating)
היהיא חמתא דהות סניא לכלתה ... (שבת כז, רע"א ע"פ כ"י)
There was a mother-in-law who hated her daughter-in-law ...

סָנִי (סני: שניא, pass. prt. שניא, hated; hateful)
וְעָלָה סָנִי לְחֶבְרָה לֹא תַעֲבִיד: (שבת לא, א)
What is hateful to you do not do to your fellow man!

סָפַד (ספד: ספד, inf. למיסקם, prt. ספד, he mourned; he eulogized)
ר' זירא ספדיה לטהוא מרבנו בבי כנישתא (מגילה כח, ב)
R. Zera eulogized one of the hakhamim in the synagogue.

סָפּוּקִי (ספק: ספק, inf. למיסקם, pass. prt. ספק, "be in doubt")
סָפּוּקִי הִיָּה בְּסָפֶק

סָפּוּקִי מְסָפֶקָא לִיה
סָפֶק מְסָפֶק לֹא
רַב אַסִּי סָפּוּקִי מְסָפֶקָא לִיה, וְעָבִיד הָכָא לְחוּמְרָא וְהָכָא לְחוּמְרָא. (ביצה ד, ב, רש"י שם)
Rav Assi is certainly in doubt, and [hence] he rules here strictly, and he rules there strictly.

* This infinitive is used to strengthen the passive participle, and it is best translated by an adverb in English, such as certainly or surely.

סָפִי (ספי: ספי, prt. ספי, giving to eat; feeding)
מִי קָא סָפִי לָךְ מֵאַחֲרֵי? (פסחים ג, ב)
Do they give you to eat from the tail?

סָפַק (ספק: ספק, fut. inf. לספקם)
סָפַק* (ספק: ספק, prt. ספק, he supplied)
מְסַפְקִים מִים וּמִזֵּון לְאַחֵיהֶם שְׁבָכָרִים. (מגילה ד, ב)
They supply water and food to their brethren in the cities.

* The first form is Hebrew, and the second is Aramaic.

סָפַק/סָפִיק
ability; opportunity; enough
הִיָּה סִפֶּק בִּידָם לְמַחֲוֹת, וְלֹא מִיחוּ. (סוכה כט, ב)
They had the opportunity to protest, but they did not protest.

לֹא סָפַק לְשָׂכָר עָמְלוֹ וּמִזֵּוֹנוֹ (בבא מציעא סח, ב)
there is not enough for payment for his work and his food

סָפֶק; סָפִיקָא*
a doubt; a doubtful case; an uncertainty
וְכָל סָפֶק וְנִפְשׁוֹת דּוֹחָה אֶת הַשֶּׁבֶת יוֹמָא פְּגָא: מִשְׁנָה פ"ח מ"ו
and any doubtful case of [danger to] life supersedes the observance of the Sabbath

* The first form is Hebrew, and the second is Aramaic.

סָפֶק ... סָפִיק ...
[There is] a doubt whether ... or ...
סָפֶק חֲשִׁיכָה סָפֶק אֵינָה חֲשִׁיכָה. (שבת לד, א: משנה פ"ב מ"ז)
[There is] a doubt whether it is night or whether it is not night.

סָפַק סָפִיקָא

"a doubt of a doubt"; a double doubt
When there are two independent reasons to doubt whether a prohibition is present, Jewish law treats the case leniently.

כִּינוּ דְּאִיקָא דְּפִתְחֵי לְשׁוֹם מְמוֹנָא, הִנֵּה לִיה סָפֶק סָפִיקָא. (עבודה זרה ע, סע"א ורש"י שם)
Since there are some [thieves] who open [the wine casks in their search] for money (without handling the wine), it is [a case of] a double doubt. (Wine that has been indeed handled by a non-Jew may not be drunk by a Jew. In this case, there is a double doubt whether the wine was indeed handled by a non-Jew. First, it is doubtful whether it was a Jew or a non-Jew who opened a the cask, and second, even if it was a non-Jew, it is doubtful whether he actually handled the wine. Therefore, it is permitted for a Jew to drink the wine.)

SEE: סופר

SEE: סיקרא

SEE: סיקרי

סָק (סלק: סלק, imp. עלה; go up!)
קוּם, סָק לְאַרְעָא דְּיִשְׂרָאֵל! (בבא קמא קיז, א)
Arise [and] go up to Eretz Yisrael!
SEE: סליק

סָרִי (סרי: סרי)
מְסָרִים
אֲשֶׁכְּחִיה רֹעֵה וְאָמַר לִיה: גִּבְרָא סָרִיא! (ב"מ צג, סע"ב ורש"י)
A shepherd found him (= the thief) and said to him: (You) rotten thief!

סָרִיק (סרק: סרק, pass. prt. סרק, empty)
מְעוֹבֶרֶת ... מְעִיקְרָא גּוֹפָא סָרִיקָא וְהִשְׁתָּא גּוֹפָא מְלֵיא (יבמות פז, סע"א-רע"ב)
a pregnant woman ... at first an empty body and now a full body
SEE: סריק, סרק

סָרַס (סרס: סרס, act. prt. סרס, pass. prt. סרס, he castrated; he mutilated; he transposed; he reversed)
סָרַס הַמְקָרָא וְדָרְשָׁה! (ב"ב קיט, ב ורשב"ם ע"פ במדבר כז:ב)
Reverse [the order of the words in] the pasuk and expound it! (= Interpret the pasuk as if the order of some of its words has been changed!)

"בְּכָל הַמָּקוֹם אֲשֶׁר אֲזָכִיר אֶת שְׁמִי אֲבֹא אֵלַיךְ [וּבְרִכְתֶּיךָ] ..." "בְּכָל מָקוֹם" סָלַק דַּעְתָּךְ? אֵלַי מְקָרָא זֶה מְסוּרָס הוּא: "בְּכָל מָקוֹם" אֲשֶׁר אֲבֹא אֵלַיךְ וּבְרִכְתֶּיךָ — שָׁם אֲזָכִיר אֶת שְׁמִי. (סוטה לח, א ע"פ שמות סוף פרק כ)

"In every place where I cause My Name to be mentioned I will come to you and bless you ..." Would it arise on your mind that it means "every place"? But [some words in] this pasuk [must be] transposed:

"In every place where I will come to you and bless you, I will cause My Name to be mentioned."

סָרֶק
emptiness; barrenness
אֵיזָהוּ אֵילָן סָרֶק? כָּל שְׂאִינוֹ עוֹשֶׂה פְּרִיטוֹ. (משנה כלאים וה)
What is [considered] a tree of barrenness (= a barren tree)? Any tree that does not produce fruit.
SEE: סריק

סְתִימְתָּא
הַתָּנָא שְׁדַּבְּרִי מוֹבָאִים סְתָם בְּפִשְׁנָה
the tanna whose opinion is quoted anonymously in the mishna

זו דברי ר' עקיבא סתימתא. (מגילה ב, א ורש"י שם)
This is the opinion of R. Akiva, the tanna whose opinion is quoted anonymously in the mishna.
SEE: סתם

סָתַם (סתם: סתם, act. prt. סתם, pass. prt. סתם)
סָתַם* (סתם: סתם, act. prt. סתם, pass. prt. סתם)

(1) he enclosed; he closed up; he concealed
שׁוֹפָר שׁ-... נִיקָב וְסָתַמוּ ... (ר"ה כז, סע"א-רע"ב: משנה גז)
a ram's horn that ... was punctured, and [someone] closed it (= the hole) up

יִלְמַד סָתָם מִן הַמְּפֹרָשׁ! (יומא נט, רע"א ורש"י שם)
Let him learn the case that is "concealed" (= unspecified) from [the case] that is described explicitly!

(2) he formulated (a text) anonymously (in keeping with one tannaitic opinion, thereby implying that it is the normative opinion)

מֵאן סָתָם לֹא לְמַתְנִיתוֹ? רַבִּי ... יוֹם טוֹב דְּקִיל וְאֵתִי לְזִלְזוּלִי בִּיה — סָתָם לֹא כִּי? יְהוּדָה דְּמַחְמִיר. (ביצה ב, רע"ב ע"פ רש"י)
Who formulated our mishna for us anonymously? Rabbi [With respect to] a festival that is less stringent (than the Sabbath), and [a person] might come to treat it lightly — he formulated [the mishna] for us anonymously in keeping with [the opinion of] R. Y'huda who is strict.

* The first form is Hebrew, and the second is Aramaic.
SEE: מאן חקמים

סָתָם; סְתִימָא**
(1) the unspecified, the unknown; the ordinary

סָתָם יֵינוּ (עבודה זרה עד, סע"א ע"פ רש"י שם)
"their ordinary wine"; wine of heathens about which it is not known whether it has been poured as a libation to an idol or not

(2) without specifying
This noun is sometimes used as an adverb.
הַמְלִיכָה אֶת חֲבִירוֹ סָתָם אֵינוֹ רָשָׁאי לְתוֹבְעוֹ פְּחוֹת מְשֻׁלָּשִׁים יוֹם. (מכות ג, ב)

ע

הוה עבר במבא (כתובות קהב)
he was crossing in a ferryboat
he trespassed; he violated (עבר על)
וקעבר א'לפני עור לא תתן מכשול! (קידושין לבא ע"פ ויקרא יט:יד)
and he is violating (the Biblical prohibition): "You shall not place an obstacle before a blind man!"

עבר (עבר פעל: מעבר, prt, לעבר, fut, לעבור, inf)
(1) העביר
he caused to pass; he displaced; he deposed
ההוא סבא דאישתכח דנקא טריפתא מתותי ידיה — פסליה רב נחמן ועבריה. (סנהדרין כהא)
[As for] a certain ritual slaughterer who was found to have a t'refa animal pass through his hands — Rav Nahman disqualified him (as a slaughterer) and deposed him.
(2) עבר (= thirteen-month year or a full (= thirty-day) month)
עברו לאול* (ראש השנה כא)
they have declared Elul a full (= thirty-day) month
* Literally: they declared it full, Elul.

עד
up to; until
עד ש- SEE:

עד היכן
until where? how far? to what extent?
עד היכן כיבוד אב ואם? (קידושין לאא)
How far [must] honor for father and mother [extend]?

עד ולא עד בכלל
until and not including
עד ועד בכלל
until and including
משנה: ר' יהודה אומר: (תפלת השחר) עד ארבע שעות. (ברכות כו,א: משנה פ"ד מ"א)
תלמוד: איבעיא לה: עד ועד בכלל — או דלמא עד ולא עד בכלל? (שם כו, סע"ב)
MISHNA: R. Y'huda says: [The morning Amidah must be recited] until four hours (in the day).
TALMUD: They asked: [Does "until" mean] until and including [the fourth hour] — or perhaps [it means] until and not including [the fourth hour]?

עד כאן לא פליגי ... אלא ...
עד כאן אינם חלוקים ... אלא ...
Until here do (the tannaim) disagree — only (about the following circumstances) ...
This formula is used in the Talmud to limit the scope of a controversy that has just been quoted.

עבד (עבד: עבד, act. prt, עבד, pass. prt, לעבד, fut, imp, למיעבד, inf)
עשה
he did; he acted; he made
כל דעבד רחמנא — לטב עבד. (ברכות ס, סע"ב)
Everything that the Merciful One does — He does for the best.
דעבד קמר עבד, ודעבד קמר עבד. (ברכות כז, סע"א)
He who has acted according to one authority has acted [properly], and he who has acted according to the other has acted [properly].
רב אשי עבד הלולא לבריה. (ברכות לא, רע"א)
Rav Ashi made a wedding feast for his son.
* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 4.
SEE: עבד, מאי עבד, and the next three entries

עבד עובדא
"עשה מעשה", פסק הלכה
"he did an act"; he issued a halakhic ruling (about an actual case that came before him)
עבד רבה עובדא בההוא גיטא דאישתכח בי כיתנא בפומבדיתא — כשמעתי. (גיטין כז,א)
Rabba issued a ruling concerning a bill of divorce that was found among the flax in Pumb'ditha — according to his halakha (that such a document is valid and should be delivered to the wife).

עבד, עשוי pass. prt.
made; done
Besides this basic meaning, this form is also used in the following two senses, like its Hebrew equivalent:
(1) destined (to); is about (to)
כל מילתא דעבדא לאיגווי — לא משקרי בה אינשי. (ראש השנה כב, וש"י)
[Regarding] any matter that is destined to come to light — people do not lie.
(2) likely (to)
לא עבד איניש דמשוי נפשיה רשיעא. (קידושין נא)
A man is not likely to make himself a criminal (= to incriminate himself).

עבדיתא
work; labor
אנא עבדי עבדיתא גבד. (ב"מ גא)
I did the work for you.
(2) מעשה
doings; business
מאי עבדיתא? SEE: For an example —
עבר (עבר: עבר, prt, לעבר, fut, למיעבר, inf)
(1) עבר
he passed; he crossed

סתמא דמתניתין ומחלוקת בבביתא ... הלכה כסתם. (יבמות מב, סע"ב)
[If there is] an anonymous statement in our Mishna and a controversy [about the same issue] in a baraita, the halakhic ruling is in accordance with the anonymous statement.

* This word is popularly pronounced סתם by Ashkenazic Jews (like the Sephardic pronunciation).
** The first form is Hebrew, and the second is Aramaic.

סתמא דמילתא
סתמו של דבר
ordinarily
סתמא דמילתא: כי מתרע באניש מילתא, ברישא גנח והדר יליל. (ראש השנה לד, סע"א)
Ordinarily, when a tragedy befalls a person, at first he sighs, and subsequently he wails.

[If] one lends [money] to his fellow man without specifying [the date the loan is due], he may not claim [it] from him within thirty days

(3) an anonymous statement
סתם מתניתין — ר' מאיר; סתם תוספתא — ר' נחמיה; סתם ספרא — ר' יהודה; סתם ספרי — ר' שמעון; וכולהו אליבא דר' עקיבא. (סנהדרין פו, רע"א וש"י ורש"י שם)
[The author of] an anonymous statement in our Mishna [is] R. Méir; [the author of] an anonymous statement in the Toseftha [is] R. N'hemia; [the author of] an anonymous statement in the Sifra [is] R. Y'huda; [the author of] an anonymous statement in the Sifré [is] R. Shim'on; and all of them are in accordance with [the teachings of] R. Akiva.

ברייטא: אמר לשלשה: "צאו וקדשו לי האשה", אחד שליח ושנים עדים — דברי בית שמאי, ובית הלל אומרים: כולם שלוחין הן, ואין שליח נעשה עד.
תלמוד: עד כאן לא פליגי אלא בשלשה, אבל בשנים דברי הכל לא. (קידושין מג, סע"א)
BARAITHA: [If] one said to three: "Go forth and betroth the woman for me," one is [his] agent and [the other] two witnesses — [this is] the opinion of Beth Shammai, but Beth Hillel says: They are all [his] agents, and an agent cannot be a witness.
TALMUD: Until here do [Beth Shammai and Beth Hillel] disagree — only with three [people], but with two — according to both opinions [the betrothal can] not [be effected].

עד כאן לא קאמר ... אלא ...

עד כאן אינו אומר ... אלא ...
 Until here does [the tanna] state [his halakha] only (with regard to the following circumstances)

This formula is used in the Talmud to limit the scope of a halakha or of a controversy that has just been quoted.

משנה: הקורא את שמע ולא השמיע לאזנו — יצא. ר' יוסי אומר: לא יצא. (ברכות טו, א; משנה פ"ב מ"ג)
תלמוד: עד כאן לא קאמר ר' יוסי "לא יצא" — אלא גבי קריאת שמע דאורייתא, אבל תרומה משום ברכה הוא, וברכה דרבנן. (שם)

MISHNA: One who recites the Sh'ma but did not make it audible to his ear has (nevertheless) fulfilled his obligation. R. Yosé says: He has not fulfilled his obligation.

TALMUD: Until here does R. Yosé state "he has not fulfilled his obligation" — only with regard to the recitation of the Sh'ma, [a mitzva] from the Torah, but [with regard to] t'ruma [where the issue is] because of the b'rakha, and a b'rakha is of Rabbinic status (it is quite conceivable that R. Yosé would accept a b'rakha that is not made audible to the ear).

SEE: ... אלא ...

עד ש; עד ד; *

(1) until
 המתן לו עד דמסיים! (ברכות לגב)
 Wait for him until he finishes!

(2) while
 עד דקאי בשחרית, פריש מילי דשחרית. (ברכות ב, א)
 While he is dealing with [the topic of] the morning, he expounds [other] matters relating to the morning.

(3) unless
 הקורא את המגילה ... לא יצא עד שתהא כתובה אשורית** (מגילה יז, א; משנה פ"ב מ"א מ"ב)
 One who reads the scroll (of Esther) ... has not fulfilled his obligation unless it is written [in the] "Assyrian" [script]**

(4) before; instead of

שאל ר' חנינא בן גוגל את ר' חייא בר אבא: מפני מה בדרבות הראשונים לא נאמר בהן "טוב" וברבות האחרונים נאמר בהן "טוב"? אמר לו: עד שאתה שואלני למה נאמר בהן "טוב", שאליי אם נאמר בהן "טוב" (בבא קמא נד, סע"ב; נה, רע"א)
R. Hanina b. Agul asked R. Hiyya b. Abba: Why is "well-being" not mentioned in the first [version of the] Decalogue (שמות כ), but "well-being" is mentioned in the second [version of the] Decalogue (דברים ה)? He answered him: Before you ask me WHY "well-being" is mentioned in it, ask me WHETHER "well-being" is mentioned in it!

* -ש is Hebrew, and -ך is Aramaic.

** This is the Hebrew script in use today in the five scrolls and in the Torah.

עד שלא

not yet; before
 השכים לשנות עד שלא קרא קריאת שמע — צריך לברך. (ברכות יא, ב)
 [If] one arose to learn Torah before having recited the Sh'ma — he must recite Birkath [HaTorah] prior to this learning].

ע"א f. זאת
 this
 ע"א אמהר ... (ב"מ ס, א; ורש"י שם ועוד)
 This [is to] say ...
 SEE: הא, דא

ע"די אלו
 these
 ע"די גוברין ... (גיטין מה, סע"א ורש"י שם)
 These are men ...
 SEE: אילין

עדיין
 אמר ר' מאיר: נמנו ורבו בית שמאי על בית הלל ... אמר ר' יוסי: עדיין מחלוקת במקומה עומדת. (משנה מקואות ד, א)
R. Méir said: They voted and Beth Shammai outnumbered Beth Hillel ... [whereas] R. Yosé said: The controversy still stands in its place (as it was).

עדיף; עדיף* better; superior; preferable
 תלמוד תורה ומקרא מגילה — מקרא מגילה עדיף. (מגילה ג, ב)
 [If one must choose between two mitzvot] the study of Torah versus the reading of the scroll of Esther — the reading of the scroll of Esther is preferable.

ומי עדיף ממתינותי?! (בבא קמא מז, ב)
 Is [this baraita that is now being cited as a proof] any better than our mishna?!

עדיף also appears with a personal-pronoun subject suffix:

I am better (עדיף אנא)
 you are better (עדיף את)
 we are better (עדיפי אנו)

* The first form is Hebrew, and the second is Aramaic.

עובדא (עובדן. pl.) מעשה

(1) an act; conduct; an activity
 מרי דעובדא (שבת לו, סע"ב ורש"י שם)
 a master of conduct (= a scrupulous person)

מיחזי כעובדן דחול (ביצה כח, א)
 it seems like weekday activities (and hence it should be prohibited on a festival)

(2) case; occurrence; incident

For examples, see עובדא and (ב)דידי הנה עובדא.
 * Most Ashkenazic Jews pronounce this word עובדא, and it has thus entered Modern Hebrew, meaning a fact.
 SEE: גופא דעובדא היכי הוה

עובר (= עבר) embryo
 רוב היולדות לתשעה — עוברא ניכר לשליש ימיה. (יבמות לז, א)
 [As for] most women who give birth at [the end of] nine [months] — her embryo (= pregnancy) is discernible at [the end of] a third of her days (= after three months).

עוברא* (= עברה) a pregnant woman
 עוברות ומניקות מתענות ומשלימות בן, קדרה שמתענות ומשלימות ביום הכפורים. (פסחים נד, ב)
 Pregnant women and nursing mothers must fast a complete fast on it (= Tish'a b'Av), just as they fast a complete fast on Yom Kippur.

* The Kaufman manuscript of the Mishna vocalizes עוברא, and some Sephardic Jews pronounce it that way.

עוד more; additional; again; still

ועוד (1) and furthermore; and moreover
 This word introduces an additional statement of a tanna, an amora, or an additional difficulty that is pointed out by the Talmud.

הלכה אני אומר, ועוד מקרא מסיועני. (יבמות עז, סע"ב)
 I am stating a halakhic tradition; and moreover a pasuk supports me.

ועוד, כל מצות עשה נחייבניה מדרבנן! (ברכות כג, ב)
 And furthermore (if women are indeed obligated in Kiddush through Rabbinic enactment) let us obligate them in all positive commandments through Rabbinic enactment!

(2) and a little bit more
 שמונה אמות ועוד (משנה כלאים פ"ו מ"ו)
 eight cubits and a little bit more
 (ולא עוד אלא ש-), חדא ועוד קאמר
 SEE:

מבעוד יום while it is still day
 לא כסחו מבעוד יום, לא יכסנו משתחשך. (שבת נא, רע"א; משנה פ"ד מ"ב)
 [If] he had not insulated it (= the cooked food) while it was still day (= before the onset of the Sabbath), he must not insulate it after it becomes dark (= on the Sabbath).

לעוותי inf. (עוה פ"ט)
 לעוות; לקלקל
 to pervert; to impair

למקוני שדרתיד — ולא לעוותי. (קידושין מב, רע"ב וש"נ)
 I sent you to benefit [me] — but not to impair [my cause].

עולם

In Biblical Hebrew, this word denotes long duration, everlastingness, antiquity, and futurity. In Mishnaic Hebrew and in Modern Hebrew, there is an additional meaning: world.

בשבילי נברא העולם. (סנהדרין לו, סע"א; משנה פ"ד מ"ה)
 The world was created for me.

* There are two Biblical passages where this word has been explained as meaning world, but that explanation is debatable: גם את העולם נתן בלבם (קהלת ג'יא וראב"ע שם) and עולם חסד יבנה (תהלים פטג וראב"ע ורש"י שם) and SEE: לעולם, מעולם לא, עולם

עורבא פרח* עורב פורח. A raven is flying.
 This expression is an evasive response on the part of a hakham to a difficulty or a problem that he was not ready to answer on the spot.

ביצה כא, רע"א and חולין קכד, ב.
 On both passages, Rashi equates it with the expression he השיאו לדבר אחר (עבודה זרה כט, ב; משנה פ"ב מ"ה) and SEE: לעולם, מעולם לא, עולם

* This expression is occasionally used in Modern Hebrew.

עידית the best (land);

the highest grade (of real estate)
 "מיטב שדהו ומיטב כרמו ישלם" ... ר' עקיבא אומר: לא בא הקתוב אלא לגבות לניזקין מן העידית. (בבא קמא ו, ב ע"פ שמות כבד)
 "He must pay the best of his field or the best of his vineyard" ... R. Akiva says: Scripture only intended to teach that [payment of damages] be collected from the best land for the injured party.

עידנא* (עידן. constr.)
 time; period
 (1) זמן
 בעידנא דקא מסהדי, גברא בר קטלא הוא (מכות ה, א)
 by the time that they gave their (false) testimony, the man had (already) been sentenced to death

(2) זמן קבוע; שיעור קבוע בתורה
 a fixed time; a regular [Torah] learning session
 האי עורבא מרבנן לא לפתח בעידניה באורחא דתלסר ... (פסחים ד, א ורש"י שם)

a Torah scholar may not begin his regular learning session on the night following the thirteenth (of Nisan, so that he not neglect the search for hametz)
 * In Modern Hebrew, עידן means era or epoch.

עויל (עלל פ"ט; מעיל. prt. לעייל. fut. עייל. imp. לעיילי)
 he brought in
 (inf. הביא; הקניס)
 עיילה ואפקה — אפקה משכירות ועיילה לשאילה. (ב"מ לה, ב)
 He brought it (= the animal) in, and he took it out —

because

For an example — see שום¹.

על שום ש-

עלה (עלי: עולה, prt. עלה, fut. עלה, imp. לעלות. inf.)
he went up; he rose
Besides the common meaning in Biblical Hebrew, several other usages appear in the Mishna and Talmud:

(1) it counted; it was counted

שבת עולה ואינה מפסקת. (מועד קטן יט,א: משנה פ"ג מ"ה)
The Sabbath counts (as one of the seven days of mourning), but it does not discontinue (the mourning after the Sabbath).

(2) it was neutralized

תרומה עולה באחד ומאה. (משנה תרומות פ"ד מ"ז)
T'ruma is neutralized in one hundred and one parts (A ratio of 100:1 is required.)

(3) he achieved; he was successful

עלה בידו. (משנה תרומות פ"ד מ"ז)
This is the meaning of the expression literally "it came up into his hand."

הרבה עשו כר' ישמעאל ועלתה בידו. (ברכות לה,ב)
Many acted like R. Yishmael, and they were successful.
SEE: סליק, the Aramaic equivalent

עליך אמר קרא עליך אמר הכתוב ...

With regard to you (in anticipation of your argument), the pasuk has stated ...

אמר ליה רב פפי לרב פפא: ... מותר לעשות מוגמר ביום טוב?
... אמר ליה: עליך אמר קרא: "אד אשר יאכל לכל נפש" —
דבר השנה לכל נפש. (כתובות ז,א ע"פ שמות יב: טז)
Rav Pappi said to Rav Pappa: ... Is it permitted to make a perfume (by placing spices upon coals) on a festival? ... [Rav Pappa] said to him: With regard to you the pasuk says: "Only that which is eaten by every person" — something which is useful for everybody.

עלמא העולם
the world
in this world
בהאי עלמא (קידושין לט,ב ועוד)
SEE: עולם, עולם

דעלמא

(1) של העולם
of the world
רובא דעלמא (קידושין ו,א ועוד)
the majority of the world

(2) לא של עצמו; של אחרים
not his own; of others

הא במת דידיה, הא במת דעלמא. (שבת קה,רע"ב)
This [text refers] to his own deceased [relative]; the other [refers] to the deceased of others.

(3) רגיל
in general; ordinary
אנייש דעלמא (ראש השנה כב,ב)
an ordinary person; a layman (as opposed to a great scholar)

the Torah states: "Walk humbly," how much more so [regarding] matters they generally do in private!

* A more complete form of this expression appears in the Tosefta:
על אחת כמה וכמה קולין וחמורין יש לדבר
(תוספתא ברכות פ"ז ה"ט)
SEE: לא כל שכן

על גב/גבי

(1) on (top of); by the side of; over

on a bed
על גבי מטה (שבת יב,ב)

(2) on the basis of; by means of; through

מפער שני ... שפדאו על גבי אסימון* (ברכות מז,ב)
*[produce of] the second tithe ... which he had redeemed** by means of a metal slug.*

This Hebrew expression is also used with personal-pronoun suffixes:

על גבי
on him/it (m.); by him/it (m.)
על גבה
on her/it (f.); by her/it (f.)
על גביהם/גבן
on them; by them

קשישראל עומד על גבי (חולין ג,א ועוד)
when a Jew is standing over him

* In modern Israel, an אסימון is a telephone token.

** Literally: that he had redeemed it

SEE: גבי, אף על גב

על יד על יד

לעולם שפעה תשובה — אין מחיבין אותו למכור מיד, אלא מוכר על יד על יד. (בבא קמא פ,א)

A shepherd who has repented (raising sheep and goats in the cultivated fields of Eretz Yisrael) is not required to sell [them all] immediately, but he may sell [them off] little by little.

על כרח — against the will of ...; of necessity

In the Talmud, this expression is always used with personal-pronoun suffixes — usually with the prefix ב-.

SEE: בעל כרח and the next entry

על כרחך against your will; of necessity

This term is used to introduce a Talmudic conclusion, as if to say: Of necessity you must conclude that ...

על כרחך קרב ששת סבירא ליה. (קידושין כח,ב)

Of necessity [you must conclude that] he (= Resh Lakish) agrees with Rav Shesheth.

על מנת

(1) on condition that

מתנה על מנת להחזיר (סוכה מא,ב)
a gift [given] on condition that it be returned

(2) in order (to); with the intention (of); with a view (towards)

הקורע על מנת לתפור שתי תפירות (שבת עג, סע"ב: משנה ז:ב)
one who tears in order to sew two stitches

Isn't the master afraid of the evil eye?

* The first expression is Hebrew, and the second is Aramaic.

a benevolent eye;

עין יפה

good will; a generous person

For an example — see the next entry.

an evil eye; ill will; stinginess;

עין רעה

a stingy person

שיעור תרומה: עין יפה — אחד מארבעים ... והבנונית — מחמישים, והרעה — מששים. (משנה תרומה פ"ד מ"ג)
The proper quantity of t'ruma: a generous person [gives] one-fortieth (of his crop), and an average person one-fiftieth, and a stingy person one-sixtieth.

עיקרא עיקר

(1) root

עיקרא דדיקלא (סוכה לו,ב)
the root of the date-palm

(2) the essence; the basis; the beginning

מעיקרא דדיקא פירקא (קידושין ד,ב)
[there is] a refutation [of the argument] from the basis of the analogy (= from the initial premise)
SEE: מעיקרא

על (עלל: עלי, prt. עלול, fut. עלול, imp. לעיל. inf.)
he came; he entered

ר' חייא בר אבא הלש: על לגביה ר' יוחנן. (ברכות ה,ב)
R. Hiyya b. Abba became ill; R. Yohanan came to [visit] him.

* For the full conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 18. Do not confuse this Aramaic verb with the Hebrew verb, עלה, he went up. The Aramaic verb does not mean he went up, but rather he went in. On the other hand, עלה may occasionally be explained in the same sense as the Aramaic על, he entered. (See יואל ד:יב and ירמיה ד:כט.)

על

on; upon; on top of; against;

with reference to; on account of

In Aramaic as in Hebrew, this preposition is often used with personal-pronoun suffixes:

עליה עליו
on him; on it (m.)
עלה עליה
on her; on it (f.)

שיעבודא עליה** דידיה קמא (בבא קמא ה,רע"ב)
the liability remains upon him

* For a full list of the forms thus created, see *Grammar for Gemara*: Chapter 7.323.

** The construction עליה דידיה means literally על it, that of him. See *Grammar for Gemara*: Chapter 9.2.

SEE: עלי, א-

על אחת כמה וכמה*

how much more so; all the more so

ומה דברים שדרכו לעשותו בפרהסיא — אמרה תורה: "האנע לכת", דברים שדרכו לעשותו בצניא — על אחת כמה וכמה! (סוכה מט,ב; מכות כד,א ע"פ מיכה ו:ח)
If [regarding] matters that people generally do in public

he took it out of [the status of] hiring and brought it into [the status of] borrowing.

SEE: על

עין (עו פל: מעין, prt. לעין, fut. לעין, imp. לעיוני. inf.)

he analysed

הא למיגרס; הא לעיוני. (תענית י,ב)
This [halakha refers] to reviewing [texts] by heart; the other to analyzing [them].

(2) בודק

יתיב רב שימי בר חייא קמיה דרב וקא מעין בה: אי אית בה שנה פרוטה, איה; אי לא, לא. (קידושין יב, סע"א)
Rav Shimi b. Hiyya was sitting before Rav and he was examining it (= an object used to contract a marriage): if it is worth a p'ruta, yes (= the marriage is valid); if not, [it is] not.

לעיל, לעילא

SEE: לעיל, לעילא

עילאה עליון

upper
חס לתוד צונן ... רב אמר: עילאה גבר. (פסחים ע,א)
[If] hot [meat falls] into cold [milk] ... Rav said: The upper [substance] prevails (in other words, it is assumed that the hot meat heats up the cold milk).

עילוי על

on; upon; on top of
This preposition is often used with personal-pronoun suffixes:

עילוי עליה
עילוי עליה
on him; on it (m.)
on her; on it (f.)

רוחא תתאה ומציעא עילוי, וזוטא עילוי מציעא. (בבא מציעא כה, רע"א)

The widest [coin] is the bottom one, the medium-sized one is on top of it, and the smallest is on top of the medium-sized one.

* For a full list of the forms thus created, see *Grammar for Gemara*: Chapter 7.323.

SEE: על, א-

עין; עינא*

(1) eye

For examples, see עין הרע and עין רעה.

(2) appearance; form; color**

כדי שיקלוט העין (שבת יז, סע"ב: משנה פ"א מ"ו)
enough [time] for [the wool] to absorb the color (of the dye)

* The first form is Hebrew, and the second is Aramaic.

** This meaning also occurs in Biblical Hebrew in the pasuk
ועינו קצין הדלח (במדבר יא:ז)

בצינא, בצינייה, בצינייהו, קצין, מעין
SEE:

עין הרע; עינא בישא*

the evil eye
לא קא מסתפי מר מעינא בישא? (בבא מציעא פד,א)

(4) של העולם
מילי דעלמא (ברכות ג,ב)
worldly matters (as opposed to spiritual, Torah matters)

עם הארץ (עמי הארץ pl.)

(1) ignoramus; an illiterate, uncultured person (as opposed to a חכם)

ולא עם הארץ חסיד (משנה אבות פ"ב מ"ה)
and an ignoramus is not a pious person

(2) a person who is not scrupulous (regarding the laws of t^rumoth and tithes and laws of ritual purity — as opposed to a חביר)

אל תהי רגיל אצל עם הארץ, שטופו להאכילך טבלים. (נדרים כ"א ע"פ כתי")

Do not associate with an "am ha'aretz" frequently, for he will eventually give you untithed produce to eat.

עממין גוים gentiles; non-Jews

אמר רבא: מת — ביום טוב ראשון תעסקו בו עממין; ביום טוב שני תעסקו בו ישראל... (ביצה ו, רע"א ע"פ כתי")
Rava said: [As for] a corpse — on the first day of a festival, (only) non-Jews should attend to it; on the second day of a festival* Jews should attend to it ...

* The terms "first day of a festival" and "second day of a festival" that are used by the Babylonian amora Rava apply only outside Eretz Yisrael, where second days of festivals are observed — i.e., on the second and eighth days of Pesah, on the second day of Sukkoth and on the ninth (= Simhath Torah), and on the second day of Shavu'oth.

עמר (עמר abs. and constr. צמר wool
תכלת עמר הוא. (יבמות ד,ב ע"פ במדבר טו:לח)
[The term] תכלת [refers to blue] wool

עמר גופנא (שבת קי,ב)
"wool of the vine" (= the Hebrew צמר ופן cotton)

ענין; עניינא

(1) subject (of study); topic; passage; context
אין לו אלא מה שאמור בענין. (חולין קל"א: משנה פ"י מ"א)
He receives only what is stated in the passage.

הקא מענייניה דקרא, והתם מענייניה דקרא. (מכות ח"א)
Here [it must be interpreted] in keeping with the context of the pasuk, and there in keeping with the context of the pasuk.

(2) connection; relation; bearing

For examples, see:

(וכי מה ענין ... אצל ... אם אינו ענין ל ... תנהו ענין ל—)

* The first form is Hebrew, and the second is Aramaic.

SEE: דבר הלמד מעניינו, וי"ו מוסיף על ענין ראשון

עסק (עסק: עסיק act. prt. עסיק pass. prt.)

he was occupied (with); he dealt (with) עסק
The m. pl. participle combined with the suffix ון-, we, is very common:

עסקינן* (= עסקי+אנו) we are dealing (with)
עסיקינן (= עסיקי+אנו) we are dealing (with)
אטו בשופטני עסיקינן דיהבי בבלאי רבא ושקלי בבלאי זוטא? (בבא מציעא מ"א ע"פ כתי")
Are we dealing with fools who give out [merchandise] with a large measure and take [it] back with a small measure?!

* In our printed editions, the active עסקינן is the common form; in manuscripts, the passive עסיקינן predominates.
SEE: (ב)מאי עסיקינן, הקא במאי עסיקינן, איצטק

עצה טובה קא משמע לו

He is (merely) telling us some good advice.
The text that has been quoted in the Talmud does not necessarily teach us a normative requirement, but it recommends a certain procedure as advisable.

גיטין כ"ב, and עירובין לט, וט"ז וט"ז

עצרת* (= חג השבועות)

Shavu'oth; the Feast of Weeks
In the Midrash and Talmud, this is the standard name for the festival of Shavu'oth.

אין מביאין ביכורים קודם לעצרת. (משנה ביכורים פ"א מ"ג)
One may not bring the first fruits before Shavu'oth.

* The literal meaning of this Biblical word is a matter of dispute among the commentators to כגלו where it is used in connection with the eighth day of Sukkoth, now called עצרת. See the commentary of the Ramban who draws an analogy between that day and Shavu'oth.

עקר (עקר: עקר prt., למיעקר inf.) עקר

he uprooted; he eradicated; he detached; he lifted; he moved

וכי עקר איניש, פרעיה דימינא עקר ברישא (יומא י"א,ב)
and when a man moves, he lifts his right foot first

עראי temporariness; casualness; chance
This Hebrew noun is often used in an adjectival or adverbial sense.

בגין עראי לא אסרה תורה. (ביצה לב, טע"ב)
The Torah did not forbid temporary building.

אוקלין ושותין עראי חוץ לסוכה. (סוכה כה"א: פ"ב מ"ד)
Casual eating and casual drinking are permitted outside the sukkah.

עריב (ערב פעל: מערב prt., לערב fut., לערובי inf.)

(1) ערב; ערבב he mixed

אי בעית לערובי, מי הוה שרי לד? (בבא מציעא מ"ב)
If you had wanted to mix [them], would it have been permitted to you?!

(2) ערב; עשה ערוב he arranged an eruv

אבוה דשמואל מערב אכולה ונהרדעא (ביצה ט"ז,ב)
Sh'muel's father arranged an eruv for the whole [city of] N^hard^a

ערסא* ערש; מטה

כד הוה קציר ורמי בערסיה (בבא בתרא כ"ג, טע"א)
when he was sick and lying in his bed

* The Hebrew noun ערסיה, a crib, occurs in ב"ב קל"א, ב and is used in Modern Hebrew. The expression found in the Bible, (תהלים מ"ד, ד), על ערש דני (on (onet) sick bed, is also used in Modern Hebrew, and so is ערש שיר, lullaby.

ערער (עור פעל: מערער prt.)

ערער he contested; he challenged
השתא בעל לא קא מערער, אנו ניקום ונערער עלה? (גיטין ה, רע"ב)

Now that the husband is not challenging (the legitimacy of the bill of divorce), shall we stand up and challenge it?!

ערער

a challenge
אין ערער פחות משנים. (בבא בתרא לב, ט"ז)
There is no [valid] challenge (to someone's ownership) by less than two [witnesses].

ערק* (ערק: עריק prt.)

ברח; נס he ran away; he fled

ערק קשא ברהוא בי בני (קידושין לט, טע"ב)
he ran away and hid in a bathhouse

* In Modern Hebrew, the verb ערק is used in a special sense, he deserted (from the army), and an עריק is a deserter.

עשה

"Do!" a positive (Biblical) commandment
יבא עשה וידחה לא תעשה (שבת קל"ג, וט"ז)
let the positive commandment come and supersede the negative commandment (when the two commandments are in conflict with each other)

SEE: איסור עשה, חייבי עשה, קום ועשה, לאו הבא בכלל עשה

עשר (עשר פעל: מעשר prt., לעשר fut., לעשורי inf.)
he tithed עשר

דלקא אתי לעשורי ביום טוב (חגיגה ח"א)
perhaps he will come to tithe on a festival

עשרה

SEE: בי עשרה

מעשה

from now; consequently; according to this
For examples, see אמור מעתה and אלא מעתה

עתיק* ישן

old; ancient
חמרא עתיקא (עבודה זרה טו, רע"א)
old wine
* This adjective also appears in Biblical Hebrew (e.g., דניאל ז"ט, and in Biblical Aramaic (e.g., ד"ב כ"ב).

עתיר* עשיר

rich; wealthy
ומקרינא לבני עניי כבני עתירי (תענית כד, טע"א)
and I teach the children of the poor as [I teach] the children of the wealthy

* This adjective is also used in Modern Hebrew, especially in the expression עתיר נכסים, rich in property.

before and honor שׂיכּה [and] — why did the Torah differentiate between them (= שׂיכּה and שׂיכּה, by writing: You shall rise before שׂיכּה, and honor the presence of a שׂיכּה)?

* For the full conjugation of this verb, see Grammar for Grammar: Chapter 4, Verb 1.

SEE: פליג, לא פלוג רבנן, איפליג

פלגא/פלגו (פלגי. pl.) חצי
פלגא עלי ופלגא עלך (שבת פט, ב)
half [the responsibility] is upon me and half upon you

פלגא

פלגא מחלקת
an argumentative person
This epithet refers to an amora who frequently disagrees with his colleagues.

ומקמי פלגא גיכוס? (גיטין סב, סע"א ורש"י שם)
Shall we stand up for [such] an argumentative person?!

פלוגתא

מחלקת controversy; a difference of opinion
See examples under the next four entries.

* In one Talmudic discussion (בבא בתרא ב, רע"ב ג, א), this Aramaic noun is used as a translation of the Hebrew noun מחיצה, a dividing wall.

SEE: פלוגתא, בר

ובפלוגתא דהני תנאי

ובמחלקת של התנאים האלה ...

And [it is the subject] of a controversy between these tannaim ...

This expression usually indicates that the halakhic controversy between two tannaim that has been presented in the Talmud is equivalent to another controversy between two other tannaim that is about to be quoted.

מר סבר: צריד אגד, ומר סבר: אין צריד אגד. ובפלוגתא דהני תנאי, דתנאי: לולב, בין אגוד בין שאינו אגוד, קשר, ר' יהודה אומר: אגוד קשר, שאינו אגוד פסול. (סוכה יא, ב)

One (= R. Shim'on b. Yehudah) holds: [The four species] must be tied together, and the others (= the Hakhhamim) hold: They need not be tied together. And [their controversy is the subject] of a controversy between these tannaim, as it is stated (in a baraita): A lulav is valid — whether it is tied together [with the other three species] or not tied together; R. Yehuda says: [If] tied together, it is valid, [but if] not tied together, it is invalid.

פלוגתא דר' ... ור' ...

מחלקת בין ר' ... לבין ר' ...

[the halakha depends upon the outcome of] the controversy between R. ... and R. ...

הניח בזוית זו ומצא בזוית אחרת — פלוגתא דרבן שמעון בן גמליאל ורבן (פסחים י, רע"ב)

פייס (פוס פעל: מפייס, prt., לפייס, inf.) פייס
he appeased; he made peace; he quieted
אזל פייסיה לבעל דיניה (מועד קטן טז, א)
he went [and] appeased his opponent

פירוקא

פרוק; תרוץ
a resolution (of a difficulty); a reply
בקושא דר' זירא ובפירוקא דאבני פליגי. (בבא קמא יד, א)
They disagree with regard to the difficulty of R. Zera and the resolution of Abbayé.

SEE: פירק

בפירוש

clearly; explicitly
לאו בפירוש איתמר אלא מקללל
For an example, see מקללל

פירקא

"שביירה"; קשניא; סתירה
a refutation; a contradiction
לר' אליעזר, פירוקא דרבא פירקא היא (יבמות עט, סע"ב)
The reply of Rava is a contradiction to [the opinion of] R. Eliezer!

SEE: פירק

פירקא

פרק chapter
בכוליה פרקין הלכה כבית הלל — בר מהא דהלכה כבית שמאי. (ברכות נב, ב)
Throughout our whole chapter, the halakhic ruling is in accordance with Beth Hillel — except for this [instance] where the halakhic ruling is in accordance with the Beth Shammai.

דרשה בצבור

a public lecture (delivered on the Sabbath before a general audience)

כי הוה דריש ר' מאיר בפירקיה, הוה דריש תילתא שמעתא, תילתא אגדתא, תילתא מתלי. (סנהדרין לה, סע"ב)
When R. Meir would deliver his public lecture, he would devote one-third [to] halakha, one-third [to] aggada, [and] one-third [to] parables.

פלג (פלגי* פליג, act. prt., פליג, pass. prt., ליפלוג, fut., למיפלג, inf.)

חלק (1)
he divided (into shares);
he distributed; he received (a portion)
אזל רב ספרא, פלג ליה בלא דעתיה דאסור באפי בי תרי. (בבא מציעא לא, סע"ב)
Rav Safra went, and he divided it without Issur's knowledge in the presence of two people.

פלג ריפתא ליונקי (תענית כג, רע"ב)
he distributed the bread to the children

חלק; הבדיל (2)
he separated;
he differentiated; he drew a distinction

נכתוב רחמנא: "מפני שיבה זמן תקום והדרת!" מאי שניא דפלגינהו רחמנא? (קידושין כב, סע"ב ע"פ ויקרא יט, לב)

Let the Torah write (in one clause): "You shall rise

פ

פורתא קעט
a little
טובא גריר; פורתא קעיד. (ברכות לה, סע"ב)
[Drinking] a lot (of wine) stimulates (the appetite); a little is filling.

פטור; פטיר*

pass. prt. (פטור)
exempt (from punishment or responsibility)
כל פטורי דשבת פטור אבל אסור — בר מהני תלת דפטור ומותר ... (שבת ג, רע"א ורש"י ותוס' שם)

All the exemptions [stated] with regard to the Sabbath are [cases where a person is] exempt (from punishment) but forbidden (to perform the act) — except for these three [cases] where he is exempt and [the act is] permitted ...

את הוא דמחייבת, אבל כולי עלמא פטירי. (סוכה כה, ב)
You are obligated (to wear t'fillin), but all [other mourners] are exempt.

* The first form is Hebrew, and the second is Aramaic.

פטור; פטורא*

an exemption
מהן לחיוב, ומהן לפטור (שבת ב, ב)
some of them [refer] to obligation and some of them [refer] to exemption

For another example, see the previous entry.

* The first form is Hebrew, and the second is Aramaic.

SEE: פטר

פטר

(פטר: פטר, a. prt., פטר, p. prt., לפטר, inf.);

פטר* (פטר: פטר, a. prt., פטר, p. prt., למיפטר, inf.)

(1) he released; he dismissed; he divorced
בית שמאי אומרים: פטר אדם את אשתו בגט ושו, ובית הלל אוסרים. ואיזהו גט ושו? כל שנתחד עמה אחר שכתבו לה. (גיטין עט, ב; משנה פ"ח מ"ד)

Beth Shammai says: A man may divorce his wife with an old bill of divorce, but Beth Hillel prohibits [the practice]. And what is [considered] "an old bill of divorce"? Any case in which [the husband] has been alone with her (= his wife) after he (or his scribe) wrote it for [divorcing] her.

(2) he freed (from punishment, responsibility, or obligation); he acquitted; he exempted

אנוס רחמנא פטריה. (נדרים כז, א ושי"ט)
The Torah exempted one who was prevented by unavoidable circumstances.

מברך על העיקר ופוסק את הספלה (ברכות מד, רע"א: משנה פ"ו מ"ז)

he recites a b'rakha over the main [food] and (thereby) exempts the secondary one (from a b'rakha)

* The first verb is Hebrew, and the second is Aramaic.

פומא (פום. abs. and constr.)

פה mouth; opening

לא הוה פסיק פומיה מגירסא (שבת ל, רע"ב ועוד)
his mouth did not cease [reciting Torah] learning

יחיב אפומא דמטללתא (סוכה ג, א)

sitting at the opening of the sukkah

* This form is vocalized פום in Yemenite editions of Targum Onkelos.

SEE: אפומא ד-, לפום

פוק

imp. (פוק) צא

פוק חזי מאי עמא דבר

צא וראה מה נוהג העם

Go out [and] see what people do!

When the halakha is unsettled about a specific issue, it is sometimes determined by the actual practice of the common people.

משנה: השוטה מים לצמא מברך שהכל נהיה בדברו. ר' טרפון אומר: בורא נפשות רבות וחסרונן. (ברכות מד, סע"א ורש"י שם וש"י: משנה פ"ו מ"ח)

תלמוד: אמר ליה רבא בר רב חנן לאביו ... הלכתא מאי? אמר ליה: פוק חזי מאי עמא דבר! (שם מה, רע"א)

MISHNA: [If] one drinks water to [quench] his thirst, he recites (before drinking) ... שהכל ... R. Tarfon says: (He recites before drinking) ... בורא נפשות.

TALMUD: Rava b. Rav Hanan said to Abbayé ...: What is the halakha? [Abbayé] said to him: Go out [and] see what people do!

SEE: פוק

פוק תני לברא

Go out [and] recite [the baraita] outside (the beth midrash)!

The baraita that has been presented is not genuine, and so the halakha it contains is not acceptable.

תני ר' אבהו קמיה דר' יוחנן: כל המקלקלין פטורין חוץ מחובל ומבעיר. אמר ליה: פוק, תני לברא! חובל ומבעיר אינה משנה. (שבת קו, רע"א ושי"ט)

R. Abbahu teaches before R. Yohanan: All who effect damage (by their actions) are exempt (from desecrating the Sabbath) except for he who wounds and he who sets fire (to a stack of grain). [R. Yohanan] said to him: Go out [and] recite it outside (the beth midrash)! "Wounding" and "setting fire" is not an [authentic] teaching.

SEE: אינה משנה

פסקי ר' שמואל (i.e., it is inevitable), then R. Shim'on agrees that the person is held responsible for that result — as if it really were his intention.**

For examples, see שבת קלג, א ור"ח שם ושי"ן.

* This form is popularly pronounced פסקי, as a passive participle, *having been cut off*, but Rashi (in his comment on סוכה לג, ב) seems to regard it as an active form.

** In his *Arukh* (s.v. פסק and פסק), R. Nathan of Rome stipulates that by definition a פסקי ר' שמואל must be [the result must be] pleasing to him. Many authorities, however, disagree with that stipulation. See, for example, שבת קג, א תוספות ד"ה "לא".

פסיקא ליה פסוקה לו; ברורה לו

clear-cut to him (without any exceptions or distinctions); definite for him

מילתא דפסיקא ליה קתני; מילתא דלא פסיקא ליה לא קתני. (תמורה כג, רע"ב ורש"י שם)

[The tanna] is stating the case that is clear-cut to him; he is not stating the case that is not clear-cut to him.

SEE: פסק

פסל (פסל: פוסל, a. prt. פסול, p. prt. לפסול);

פסל* (פסל: פסל, a. prt. פסיל, p. prt. למיפסל)

he disqualified; he invalidated; he declared invalid

אתי בעל וקערער ופסיל ליה (גיטין ג, רע"א)
the husband may come and challenge [the bill of divorce] and invalidate it

העושה סכתו כמין צריף ... ר' אלעזר פוסל, מפני שאין לה גג, וחקמים מקשיין. (סוכה יט, רע"ב: משנה פ"א מ"א)
[If] one makes his sukkah like a (cone-shaped) hut ... R. Eliezer declares [it] invalid, since it has no roof; while the Hakhmim declare [it] valid.

* The first verb is Hebrew, and the second is Aramaic.

פסק (פסק: פסיק, act. prt. פסיק, pass. prt. פסיק)

he cut (off); he severed

For an example, see פסוקי ר' שמואל ופסוקי ר' יוחנן.

he separated; he divided

כל פסוקא דלא פסקיה משה — אנו לא פסקינו ליה. (מגילה כב, רע"א ושי"ן)

[As for] any pasuk that Moshe has not separated [as an independent verse] — we do not separate it.

he stopped; he ceased

קלא דפסק (מועד קטן יח, רע"ב: יבמות כה, רע"א)
a rumor that ceases (as opposed to a persistent rumor)

he set; he established; he stated categorically; he decided

בבר פסקה תנא דבי ר' ישימאל. (יבמות פז, א ורש"י)
The tanna of the school of R. Yishmael has already decided it (= the halakha).

and [people who slaughter as an idolatrous practice] incur [the] death [penalty] on account of it
This Hebrew noun is often used with a prefix in an adverbial sense.

inside; within

towards the inside; inside; within

from the inside; from within

SEE: לפנים, לפני ולפנים, לפנים משורת הדין

פסול; פסיל* (פסל: pass. prt. פסל)

invalid; unfit; disqualified

לולב הגזול והיבש פסול. (סוכה כט, ב: משנה פ"ג מ"א)

A stolen or a dry palm branch is unfit (for use as a lulav on Sukkoth).

* The first form is Hebrew, and the second is Aramaic.

פסול; פסול* a disqualification; a flaw

כהן שנמצא בו פסול ... יוצא והולך לו. (משנה מדות פ"ה מ"ד)
A kohen in whom there was discovered a disqualification ... would leave and go away (from the Temple service).

* The first form is Hebrew, and the second is Aramaic.

פסוקא פסוק; כתוב

pasuk; Biblical verse

For an example, see פסק.

SEE: קרא, כתוב

פסיד (פסד: פסיד, act. prt. פסיד, pass. prt. פסיד)

he incurred a loss; it spoiled

בגדים קא פסיד (בבא קמא קטז, א)

he incurs a loss through [an act done by his own] hands

SEE: אפסיד

פסידא הפסד

loss; disadvantage

אי איקא פסידא דיתמי (בבא מציעא מב, ב)

if there is a loss for the orphans

פסיק סידרא

קורא פרישה של נביאים או של כתובים

he was reciting (and studying) a Biblical section (from נביאים or כתובים)*

רב תנא פסיק סידרא קמיה דרב. (יומא פז, א ורש"י שם)
Rav was reciting a Biblical section before Rabbi.

* See also Tosafot "שאלמלא" ד"ה שבת כד, כז.

פסיק* רישיה ולא ימות

הוא חותך את ראשו, ולא ימות!!

"He cuts off its (= an animal's) head, and it will not die!!"

This rhetorical question serves as a metaphor for a case where the negative consequence of a person's act is inevitable. It is quoted in the Talmud to limit the application of R. Shim'on's principle that a person is not responsible for an unintentional result of his action. If the result has the character of

disagreeing; differing (in opinion); conflicting

For examples, see the next two entries.

הלקח"ה מקל דפליגי, (ולא פליגי, כולי עלמא לא פליגי, SEE: פליגי, פלג

ופליגא דידיה אידיה והלוקה שלו על שלו

"and his (statement) conflicts with his"

The statement, which has just been quoted in the Talmud in the name of an amora, contradicts another statement of the same amora, which the Talmud now proceeds to quote.

For an example — see שבת יג, טע"א.

ופליגא דר' ... (ופליגא אדר' ...)

והלוקה על [דבריו] ר' ...

And [this statement] disagrees with [the statement] of R. ...

The statement which was quoted in the Talmud above in the name of one hakham (usually an amora) is in conflict with the statement of another hakham, which the Talmud now proceeds to quote.

הביאו לפנייהם תאנים ועגבים בתוך הסעודה — אמר רב הונא: טעונים ברכה לפנייהם ... ופליגא דר' חייא, דאמר ר' חייא: פת פוסרת כל מיני מאכל, וזו פוסרת כל מיני משקים. (ברכות מא, ב ורש"י שם)

[If] figs or dates were brought before him during the meal — Rav Huna said: A b'rakha must be recited before [eating] them ... And [that statement] disagrees with [the statement] of R. Hiyya, for R. Hiyya said: [A b'rakha recited over] bread exempts all types of food [subsequently eaten in the meal from a b'rakha of their own], and [a b'rakha over] wine exempts all types of drinks [from a separate b'rakha].

פל/פלגנא

SEE: פלוגי

פלפול; פלפולא* argumentation; dialectics

אי חס ושלום משתבחא תורה מן ישראל, מהדרנא לה מפלפולי. (ב"מ פה, ב)

If, God forbid, the Torah were to be forgotten by the Jewish people, I would restore it through my argumentation.

* The first form is Hebrew, and the second is Aramaic.

פניא* לפניו ערב

towards evening

הוא יומא אפניא** דמעלי שבתא הוה. (ב"מ מט, טע"א)
That day it was towards the evening before the Sabbath (= late Friday afternoon).

* The root פני expresses the idea of turning.

** The prefix -א on is best left untranslated in this case.

פנים

the inside; the interior

זביחה מיוחדת שהיא עבודת פנים והניבין עליה מיתה

(סנהדרין טב, ע"פ שמות כב: יט)

slaughtering [an animal] is unique, since it is a service [performed] in the interior [of the Beth HaMikdash],

[if] one placed [hametz] in one corner and (then) found [hametz] in another corner — [the halakha of whether he must search for more hametz depends upon the outcome of] the controversy between Rabban Shim'on b. Gamliel and the Hakhmim

בפולגתא דר' ... ור' ... קמיפלגי*

במחלוקת בין ר' ... לבין ר' ... חלוקים.

They disagree about [the same issue that is the subject of] a controversy between R. ... and R.

For an example — see שבת כט, ב.

* The verb קמיפלגי sometimes comes at the beginning of this sentence — rather than at the end. See the entry (ק)מיפלגי בפולגתא דר' ... ור' ... When the equation between the two controversies is tentative and ultimately rejected by the Talmud, this formula is preceded by לימא (shall we say?).

SEE: קמיפלגי

בפולגתא לא קא מיירי

הוא אינו עוסק במחלוקת.

He is not dealing with controversy.

The author of this text included only halakhoth that are unanimously accepted, and he omitted those that are subject to controversy.

For an example — see סנהדרין מט, ב.

פלוגי (פלוגית); פל/פלגנא* (פלגיתא, f.)

So-and-so; John Doe; such and such

This term is used as a fictitious name for a person or a designation of an unspecified place or time-unit and so on.

פלוגי שלמד תורה: ראו כמה נאים דרבינו! כמה מתוקנים טעשיו (יומא פז, א)

So-and-so who has learned Torah: See how pleasant are his ways! How fine is his behavior!

מקום פלוגי (מכות ב, א ועוד)

such and such a place

חמריה דפלגנא בר פלגיתא (שבת טז, ב)

the wine of So-and-so, son of (Mrs.) So-and-so

* The first form is Hebrew, and the others are Aramaic.

פלח (פלח: פלח, prt.)

עבד

he served; he worshipped

מדפלחו ישראל לעגל (עבודה זרה נג, ב)

since the Israelites served the [golden] calf

* The Hebrew noun פלח, worship, comes from the same root. In the Targumim, the verb is also used to translate the Hebrew verb עבד in the sense of he worked, as in Targum Onkelos to כט: טו.

פלגי (פלג: pass. prt. פלג)

divided

זוזי קמאן דפליגי דמו. (בבא מציעא סט, טע"א-רע"ב)

The money is considered as if already divided.

(5) קרא פסוק he recited a pasuk
 פסוק לי ינוקא פסוקא (גיטין סח,א)
the boy has recited the pasuk to me
 קא פסיק ותני, (ו)מאי פסקא, פסיק סידרא, פסוקא, SEE:
 פסיקא ליה

פְּעוּטוֹת * pl.
 children
 (from the age of six who understand business transactions)
 הפעוטות — מקחן מקח, ומכרן מכר במטלטלין. (גיטין נט,א: משנה פ"ח מ"ז)
[As for] children — their purchase is a [valid] purchase, and their sale is a [valid] sale with respect to movables.

* In modern Israel, a פְּעוּטוֹן is a nursery that cares for babies less than three years old.

פָּקַע (פקע: פוקע. prt.); פָּקַע * (פקע: פקע. prt.)
 (1) it burst; it was split
 פקע איגרא (פסחים פה, סע"ב) the roof burst

(2) it was removed; it ceased
 כינון דמית ליה, פקע קדושתיה מינה. (יבמות נו, סע"א)
Once [her husband who was a kohen] died, his sanctity was removed from her.

* The first form is Hebrew, and the second is Aramaic.

בְּפִרְהָסִיא * בגלוי
 openly; publicly
 זַעֲקֵנוּ בְּצִנְיָא וְלֹא נַעֲנִינוּ, בְּבִרְהָסִיא. (תענית טז, רע"א)

We have cried out in private, but we were not answered; let us humiliate ourselves publicly.

* This adverb is also used in Modern Hebrew — sometimes with a Hebraized spelling פִּרְהָסִיָּה.

פְּרוּטָה (פרוטות, פריטי. pl.)
 p^eruta; the smallest copper coin
 A p^eruta is worth one-eighth of an issar.** For many halakhoth, it is regarded as the minimal legal quantity.

האשה מתקדשת בשוה פרוטה (ב"מ נה,א: משנה פ"ד מ"ז)
a woman may be married by [accepting something] worth a p^eruta

* The first plural form is Hebrew and the second Aramaic.
 ** See the table of coins in Appendix II.

פרושי קא מפרש

פרש הוא מפרש
 he is really explaining
 This expression is used to present a new interpretation of a mishna or a baraita in order to refute an argument based on that text. According to this proposal, the latter clause of the text comprises an explanation of an earlier clause — rather than a different halakhic statement.

ברייתא: זימון בשלשה.
 תלמוד: מאי זימון? אילימא ברכת זימון, והתניא:
 ברייתא: זימון בשלשה, ברכת זימון בשלשה!
 תלמוד: וכי תימא פרושי קא מפרש: מאי זימון? ברכת זימון ... (סנהדרין ח,א)

BARAITHA: "Zimmun" [must be done] with three [people].

TALMUD: What is "zimmun"? If we say [it means] "the b^rakha of zimmun" (that invites people to recite Birkath HaMazon), but it is stated (in another baraita):

BARAITHA: Zimmun [must be done] with three [people]; the b^rakha of zimmun [must be done] with three [people]! (This implies that "zimmun" is not the same as "the b^rakha of zimmun" because there are two separate statements.)

TALMUD: But if you reply: [The tanna] is really explaining: What is "zimmun"? (He is explaining that) it is "the b^rakha of zimmun" ...

* The absolute infinitive פרושי adds emphasis to the verb מפרש, which is best expressed in English by an adverb, such as really.

SEE: מה טעם קאמר, פריש:

פרזלא
 iron
 מסייקא לבשריכו במסרקי דפרזלא (גיטין נז,ב)
I will comb your flesh with combs of iron

פרט (פרט: יפרוט. fut.)
 he specified; he stated explicitly
 כל מקום שנאמר "עד" הרי כאן שנים עד שיפרוט לך הקטוב "אחד". (סוטה ב, רע"ב; סנהדרין ל, סע"א)
 Wherever [in Scripture the word] עד is stated, it means two [witnesses]* unless Scripture specifies (= one witness).

* עד is thus understood to mean testimony, as in גלעד, יגר שהדוּתא, whose Aramaic parallel is לא:מז), the mound for testimony, in the same pasuk.

פרט; פרטא

a specific item; a detail; a particular
 This term is used frequently in Midrashic and Talmudic interpretation in contradistinction to כלל, a general category.

For examples, see: כלל ופרט אינו בכלל אלא מה שבפרט, כלל ופרט וכלל אי אתה דן אלא בעיו הפרט

* The first form is Hebrew, and the second is Aramaic.

פרט וכלל נעשה כלל מוסף על הפרט
 [The Torah] has specified and it has generalized — the general class becomes an addition to the specific item (so as to include everything contained within the class).
 This rule of Biblical interpretation is used to explain halakhic passages. When a specific term is

followed by a general term, the halakha applies to everything included within the general category, and the specific or specifics are regarded as illustrative examples of the general class.

"כי יתן איש אל רעהו חמור או שור או שה" — פרט; "וכל בהמה" — כלל; נעשה כלל מוסף על הפרט, ורבי כל מילי. (בריתא דר' ישמעאל: בשלש עשרה מדות, ע"פ שמות כב:ט)
"If a man delivers to his neighbor a donkey or an ox or a sheep" — [the Torah] has specified; "or any beast" — it has generalized; the general class becomes an addition to the specific item, so that it (= the general class) has included everything (= all animals).

SEE: כלל

פרט ל-
 "a specification as against";
 to the exclusion of

"לחם עני" — פרט לעיסה הנילושה בגין ושמך ודבש. (פסחים לו,א ע"פ דברים טז:ג)
"The bread of affliction" — to the exclusion of dough that was kneaded with wine or oil or honey (which may not be used to fulfill the obligation of eating matza at the Pesah Seder).

פריד¹
 act. prt. (פרד: פריד. pass. prt., ליפרד. fut., למיפרד. inf.)
 שובר; מקשה; סותר
 breaking; refuting; contradicting

פריד רב אחאי. (קידושין יג,א וש"י)
Rav Ahai refutes (the argument that was just presented).

* See the discussion of Tosafot "פשיט" ד"ה כתובות ב,ב ד"ה "פשיט" איכא למיפרד, פירקא.
 SEE: איכא למיפרד, פירקא

פריד²
 imp. (פרד פעל: מפריד. prt.)
 הקשה! refute!
 אלא פריד הכי ... ! (בבא מציעא ד,א ועוד)
But refute [it] thus ... !

פריש¹
 (פרש פעל: מפרש. act. prt., מפרש. pass. prt., פריש. imp., לפרשי. inf.)
 (1) פִּרְשׁ; הסביר
 הוה גמיר לה להא מתניתא, ולא ידע ליה לפרשה (בבא בתרא קכא, רע"א)
he has learned this baraita, but he did not know [how] to explain it

(2) פִּרְשׁ; בטא בפרוש
 he specified; he stated explicitly
 טעמא, דפריש — הא לא פריש, דעתיה אקזית. (שבועות כב,ב)
The reason [we know he means even the slightest quantity is] that he specified [so] — but if he did not specify, [it is assumed that] his intention is for the size of an olive.

פריש²
 prt. (פרש פורש)
 going away; refraining
 For an example — see פריש.

פרס

(1) a piece; half a loaf; a quantity equal to

the volume of four eggs (according to Rashi*) or three eggs (according to the Rambam**)

דְּי אֵכִילַת פֶּרֶס (כריתות יב,ב: משנה פ"ג מ"ג)
within [the time it takes for] eating half a loaf

an extended area*** (in the term הפרס) (2)
 (of ritual impurity on account of scattered bones of the dead)

החורש את הקבר הרי זה עושה בית הפרס. (משנה אהלות פ"ז מ"א ע' רמב"ם ורע"ב שם)

[If] one plows over a grave, he thereby creates an extended area (of ritual impurity).

* See Rashi's commentary on סע"א ד, עירובין.

** See the Rambam's commentary on the Mishna, on שלחן ערוך, אורח חיים תריב:ד. See also עירובין כ"ח מ"ב and the table of measurements in Appendix II.

*** This translation follows the explanation of the Rambam ibid. According to Rashi on נז,א, the word פֶּרֶס here means broken — referring to crushed bones.

פרסה (פרסאות. pl.)
 parasang (pl. פרסי)
 This measure of distance is equal to 8,000 cubits or four mil.

* The first form is Hebrew, and the second is Aramaic. See the table of distances in Appendix II.

פרק* (פרק: פורק. prt., ליפרק. fut., למיפרק. inf.)
 he unloaded; he cast off; he released
 כל שבשלו פורק וטוען, בשל חבירו נמי פורק וטוען. (ב"מ ל,ב)
Whoever would unload and load [the burden of] his own [pack-animal], [in similar circumstances] he must also unload and load that of his fellow man.

פרקו עול שמים מצואריהם (סנהדרין קיא, סע"ב)
they have cast off the yoke of Heaven from their necks

* This verb is also found in Biblical Hebrew as in: ופרקת עלו מעל צוארך (בראשית כז:מ)

פרק* (פרק: פריק. prt., ליפרק. fut., למיפרק. inf.)
 פדה
 he redeemed

ופריק לה ארבע וחמש שנים מקמי יובל (ב"מ עט, סע"א)
and he may redeem it (= his former property) four or five years before the Jubilee year

* This verb occurs in Biblical Hebrew in this sense in redemption, פִּרְקָנוּ, The noun פִּרְקָנוּ (תהלים קלז:כד), in the prayers פִּרְקָנוּ מִן שְׁמִינִי and יְקוֹם פִּרְקָנוּ מִן שְׁמִינִי, is derived from the same root.

פרש (פרש: פריש. prt., ליפרש. fut., למיפרש. inf.)
 (1) פִּרְשׁ; נבדל; נתרחק
 he separated himself; he withdrew; he refrained
 משום שבת קא פריש (שבת עב, רש"י שם)
he would refrain [from these labors] on account of [being informed that it is] the Sabbath

(2) פִּרְשׁ; באר
 he explained; he specified
 דמי האי מרבנו כמאן דלא פריש אינשי שמעתא. (עירובין טו, סע"א וש"י)

This scholar is like people who cannot explain a halakha.

SEE: פריש

perhaps he will act negligently and not declare it (= his hametz) null and void

פְּתַח (פתח: פתח, act. prt. פתח, pass. prt. לפתח, fut. לפתח)
(inf. למפתח)

he opened; he began פתח; התחיל
(בבא בתרא יז, רע"ב)
[The tanna] opens [the mishna] with [a case] of "a pit," and he concludes with [a case of] "a wall"! (Why does he switch cases?)

criminal negligence פְּשִׁיעוּתָא
כל "לא ידענא" פְּשִׁיעוּתָא היא. (בבא מציעא להא)
Any [case where the custodian of an article says:] "I don't know [where I put it]" is [a case of] criminal negligence.

פְּשַׁע (פשע: פשע, act. prt. פשע, pass. prt. לפשע, fut. לפשע)
he was negligent; he acted negligently
דילמא פשע ולא מבטל ליה (פסחים ו, סע"ב)

translated the standard meaning or the accepted meaning of the pasuk

** This interpretation was advocated by the Rambam in his critique of the Rambam's Second Root (or Principle) of his Sefer HaMitzvoth and by Rashi's grandson, the Rashbam, in his commentary to לזב. The Rambam, however, adopted a different position.

פְּשִׁט (פשט: פשט, act. prt. פשט, pass. prt. לפשט, fut. לפשט)
(inf. למפשט, imp. פשט)

he solved (a halakhic problem) פשט
והדר פשטו לה מברייתא (ברכות ב, רע"ב)
and then they solved it (= the halakhic problem) from a baraita

he extended; it spread פְּשִׁט; התפשט
פשט איסוריה בכליה ירך (חולין צא,א)
its forbidden substance spreads throughout the entire thigh

בתר דבעיא הדר פשטה, פשוט מיהא חדא, תפשט SEE:

פְּשִׁיטָא פשוטה; מוכנת מאליה
simple; clear-cut; obvious; self-evident

לרבה, פשיטא ליה; לרבה, מיבעיא ליה. (בבא קמא יז, ב)
For Rabba [the halakha] is clear-cut; for Rava it is questionable.

(1) This term often comprises an exclamation that points out the difficulty that the statement just presented is obvious and hence redundant.*

משנה: נשים ... פטורין מקריאת שמע. (ברכות כ, סע"א-רע"ב)
משנה פ"ג מ"ג

תלמוד: קריאת שמע? פשיטא! מצות עשה שהזמן גרמא היא, וכל מצות עשה שהזמן גרמא נשים פטורות! (ברכות כ, רע"ב)
MISHNA: Women ... are exempt from the reading of Sh'ma.

TALMUD: [From] the reading of Sh'ma? [It is] obvious! It is a positive commandment that is time-bound, and [we already know that] women are exempt [from] all positive commandments that are time-bound!

(2) This term is also used in a different context — in an introduction to a halakhic problem. It indicates that the halakha is quite clear in the following case (or cases) — in contrast to another case mentioned subsequently where the halakha needs to be investigated.

פשיטא: אמר לה לאשתו: "הרי את בת חורין" — לא אמר ולא כלום ... אמר לה לאשה: "הרי את לעצמך" — מהו? (גיטין פה, רע"ב)

It is obvious [that if a man] said to his wife (in a bill of divorce): "You are a free woman" — he has said nothing (and the divorce is invalid, because a wife is not enslaved). [If] he said to a woman: "you are on your own" — what is the halakhic ruling?

* See ידושי הר"ן לפסחים כא, ב.

SEE: מפשט, צריכא למימר

פְּשִׁט (פוש: פיש, prt.) נשאר it remained

דל חד קרא לגופיה — פשו להו תלתא. (סוכה ו, ב)
Deduct one Scriptural source for [the law] itself — (and) there remain three [extra words to indicate the walls of the sukkah].

SEE: אפיש

פְּשׁוּט מִיְהָא/*מִיְהָא חֲדָא פְּשִׁט מִזֵּאת אַחֲתָא!
Solve, from the following, one [of the problems that have been raised]!

This exclamation introduces evidence from a baraita or from an amoraic statement that solves one of several problems that had been previously raised in the Talmud.

איבעיא להו: "הוציאוה" — מהו? "עזבוה" — מהו? "התירוה" — מהו? "הניחוה" — מהו? "הועילו לה" — מהו? "עשו לה כדת" — מהו? פשוט מיהא חדא, דתניא: "עשו לה כדת" ... לא אמר כלום. (גיטין סה, ב ורש"י שם)

They had a halakhic problem: [If a man says to his agent for delivering a bill of divorce]: "Put her out" — what is the law? (= would the divorce be valid?) "Let her go" — what is the law? "Release her" — what is the law? "Let her be" — what is the law? "Confer a benefit upon her" — what is the law? "Do to her according to the law" — what is the law? Solve from the following [baraita] one [of the problems], as it is stated: "Do to her according to the law" — his statement has no legal validity (and the divorce is invalid).

* Rashi interprets this word as a contraction of מן+הא, from this or from the following — even if spelled מיהא with a י vowel letter — where it could be vocalized as at least.

SEE: מיהא, פשט

פְּשׁוּטוֹ; פְּשׁוּטִיהָ* its simple meaning*

אין מקרא יוצא מיד פשוטו. (שבת סג, א; יבמות יא, ב; כד, א)
A pasuk does not depart from its simple meaning. (Even when the passage is interpreted in a midrashic manner, its simple meaning is still valid, too.)**

פְּשׁוּטִיהָ דְקָרָא בְמֵאִי כְתִיב? (עירובין כג, ב ורש"י)
What is the simple meaning of the pasuk (as opposed to the midrashic interpretation that has just been presented)?

* The first form is Hebrew, and the second is Aramaic. Both forms are usually translated its simple meaning or its literal meaning (i.e., of the pasuk). Nevertheless, when the Talmud uses the expression פְּשׁוּטִיהָ דְקָרָא (in עירובין כג, ב) and in the other five passages listed in the margin there), the Biblical interpretation presented does not necessarily appear to be simple or literal. In order to evade this difficulty, it has been proposed that the term refers not to the nature of the interpretation but to its authority or its acceptance, since פְּשׁוּט sometimes means widespread, as in the expression מנהג פשוט, a widespread custom (e.g., as used by the Rambam in הל' חנוכה פ"ד ה"ג). Thus פְּשׁוּטִיהָ דְקָרָא would be

ק - צ

צאית

צאן ברזל

SEE: ציית

SEE: נכסי צאן ברזל

הצד השווה שבהן the element common to (both of) them; their common denominator

This term is used in the derivation of halakhoth through the method of (משני קטובים) A. halakha already in force in two Biblical cases sharing a common property is now applied to a third case that also has the same property.

בגין אב — see the second example under אב. SEE: קה הצד

לצדדין קתני

לצדדים הוא שונה. [The tanna] is teaching [his halakha] about separate cases.

As a resolution of a difficulty, a halakhic statement is sometimes reinterpreted so that it refers partially to one case and partially to another.

תלמוד: אמר רב: שכיר שעות דיום גובה כל היום, שכיר שעות דלילה גובה כל הלילה ... תנן:

משנה: שכיר שעות גובה כל הלילה וכל היום. תלמוד: תיבתא דרב! אמר לך רב: לצדדין קתני שעות דיום גובה כל היום, שכיר שעות דלילה גובה כל הלילה. (בבא מציעא קיא,א)

TALMUD: Rav said: A man hired to work [a number of] daylight hours collects (his wages) during that day; a man hired to work [a number of] night hours collects during that night We have learned (in our mishna): MISHNA: A man hired to work [a number of] hours collects during that night and during that day.

TALMUD: [This constitutes] a refutation of [the statement of] Rav! Rav would say to you: [The tanna of our mishna] is teaching [his halakha] about separate cases: A man hired to work [a number of] daylight hours collects during that day; a man hired to work [a number of] night hours collects during that night.

צווח (צוח: צוח)

he shouted; he cried out; he protested

שתיק מעיקרא וחדר צווח (בבא מציעא ו,א) he is silent in the beginning, and subsequently he protests

וצווח ריש לקיש כי קרוקיא* (קידושין מד, סע"א ורש"י שם) and Resh Lakish "cried out like a crane" (= he protested loudly)

* This expression has entered post-Talmudic Hebrew.

צוותא

חברה; התחברות company; companionship אפילו בר שש נמי בצוותא דאמיה ניקא ליה (עירובין כב,ב)

even a six-year-old likes the company of his mother
* In Modern Hebrew, the expression צוותא means together or in friendship.

צורבא מרבנן

תלמיד חכם (צעיר) a (young) Torah scholar ואמר רבא: האי צורבא מרבנן דרתח — אורייתא הוא דקא מרתחא ליה. (תענית ד, רע"א ורש"י שם)

And Rava said: [As for] a (young) Torah scholar who becomes excited — it is the Torah that is exciting him. * The etymology is probably as follows: The verb צרב means burn or ignite, and so צורבא מרבנן is literally: one who has been ignited (= inspired) by the hakhamim.

ציית/צאית

נשמע לו; מצית prt. (צות) listening to; obeying ואי לא ציית דיקא, משמתינו ליה (מועד קטן יד,ב) and if one does not obey the halakhic decision, we excommunicate him

צלותא

תפילה prayer; the Amidah בשבתא בין בצלותא בין בקידושא "מקדש השבת" ... (פסחים קיז,ב) On the Sabbath, both in the Amidah and in Kiddush [one says:] "He who sanctifies the Sabbath" ... * Do not confuse with צילותא, clarity (of mind), which is found in מגילה כח,ב. See the next entry.

צלי (צלי פעל: מצלי, prt. לצלוי)

התפלל he prayed; he recited the Amidah רב צלי של שבת בערב שבת. (ברכות כז,ב) Rav recited the Amidah for the Sabbath on Friday.

בצנעא* בסתר, בהשאי עשה עמו בפומבי, ובקש לעשות עמו בצנעא (בי"ב קמ"ב) [if] he rendered service to him in public, and [the latter] wanted to render service to him privately

* This Aramaic word is used in Modern Hebrew with the Hebraized spelling, צנעה.

צער (צער פעל: מצער, prt. לצעורי)

he inflicted pain; he annoyed צער לצעורה קא מיכיון (גיטין לב,א) he intends to annoy her (= his wife)

צפרא

בקר morning עד חצות נמי צפרא הוא (ברכות כז,א) until noon is also morning

צר (צור: צייר, prt. למיצר)

צרר; קשר he wrapped; he tied (around) האי סודרא דתפליו דאזמניה למיצר ביה תפליו — צר ביה

תפליו, אסור למיצר ביה אזי. (ברכות כג,ב) [As for] a t'fillin bag that he has designated for wrapping t'fillin in it — [once] he has wrapped t'fillin in it, it is forbidden to wrap money in it.

צריך ואין לו תקנה

he must, and there is no remedy for him (if he does not) The procedure that is required is halakhically indispensable.

ברייתא: נזיר ממורט — בית שמאי אוקרים: צריך העברת תער.

תלמוד: ואמר רב אביןא: כשאוקרים בית שמאי "צריך" — צריך ואין לו תקנה. (יומא סא,ב; עי' ברכות ט"ב, ושי"ט)

BARAITHA: [As for] a bald nazirite — Beth Shammai says: He must undergo shaving (his head) with a razor.

TALMUD: And Rav Abina said: When Beth Shammai says "he must," [it means] he must (have his head shaved), and there is no remedy for him (= since it is impossible to shave a bald head, he must remain a nazirite indefinitely).

צריכא (צריך: צריכי, m. pl.)

it is necessary צריכה This term introduces an argument that explains why two or more allegedly redundant points or cases — which appear in a mishna, a baraita, an amora's statement, or in the Torah — are really necessary, since one point cannot be inferred from the other. This type of an argument is called a צריכא by some commentators.

אמר רבא: למה לי דכתב רחמנא לאו ברבית, לאו בגזל, ולאו באונאה? צריכי, דאי כתב רחמנא לאו ברבית, משום דחידוש הוא דאפילו בלוח אסרה רחמנא; ואי כתב רחמנא לאו בגזל, משום דבעל כרחיה אכל אונאה — אימא לאו (ב"מ סא,א)

Rava said: Why did the Torah write a (separate) prohibition against usury, a (separate) prohibition against robbery, and a (separate) prohibition against overcharging (or underpaying)? (Are not all three actions basically alike — the illegal taking of another's property?) They are necessary, for if the Torah had written the prohibition against usury, [one could have argued, that is] because [usury] is [a] unique [prohibition], since the Torah has forbidden it even for the borrower (the victim); and if the Torah had written the prohibition against robbery, [one could have argued, that is] because [it is carried out] against his (= the victim's) will; but [as for] overcharging [where the prohibition is only against the offender — not against his victim, and the victim participates with his consent], I might say [that it is] not [forbidden]!

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 3.

SEE: לא נצרכה אלא, לא צריכא, and the next entry

צריכא למימר

... האם צריכה לומר?

... is it necessary to state?

This rhetorical question argues that a specific halakha need not be stated, because it is too obvious.

אמר איהו: "גלימא", ואמר איהו: "גלימא" — צריכא למימר דקנה דלא אמר סימניו לא יתבינו ליה? (ב"מ כח,ב ע"פ כת"י) [if] he (= the finder) said: "[I found] a cloak," and he (= the person who claims ownership) said: "[I lost] a cloak" — is it necessary to state that as long as he does not state marks of identification, we do not give [the lost article] to him?

SEE: פשיטא

קא/ק-

A contraction of the participle קאים (from the root קום) is often placed before another participle — either as a separate word, קא, or as an attached prefix, ק-. It has an emphatic effect that is difficult to translate into English.

קא משמע לו, קא סלקא דעתה, קא פסיק ותני, (וידקא) SEE: קשניא לך, (ק)אמינא, (ק)אמר, (ק)אמרה, (ק)אמרי, (ק)אמרינו, (ק)אמרינו, (ק)אמרת, (ק)ארי, (ק)אתה, (ק)אתי, (ק)אתינא, (ק)מיפלגי, (ק)סבר, (ק)תני, קס

קא אמינא

SEE: (ק)אמינא

קא אמרי

SEE: (ק)אמרי

קא אמרינו

SEE: (ק)אמרנו

קא אמרת

SEE: (ק)אמרת

קא מיפלגי

SEE: (ק)מיפלגי

קא משמע לו

הוא משמע לנו he lets us hear; he teaches us

In response to the contention (or implication) that a statement is superfluous, it is sometimes argued that the statement does indeed clarify a point that is not obvious or that is subject to misinterpretation. This argument often begins with the expressions דתנימא, or מהו דתנימא, or תורה אמינא, or תורה אמינא, and closes with קא משמע לו, סלקא דעתה אמינא.

For examples, see דתנימא and מהו דתנימא

SEE: מאי קא משמע לו, מילתא אגב אורחא קא משמע לו

קא סבר

SEE: (ק)סבר

קא סלקא דעתך

עולה על דעתך it occurs to your mind; you would assume An introduction to an assumption that the Talmud initially adopts but subsequently rejects.

משנה: אור לארבעה עשר בודקין את הקמץ לאור הנר. תלמוד: מאי "אורי"? רב הונא אמר: נגהי ורב יהודה אמר:

לילי. קא סלקא דעתך: מאן דאמר נגהי, נגהי סמך, ומאן דאמר לילי, לילי ממש. (פסחים ב, רע"א)
... אלא בין רב הונא ובין רב יהודה, דכולי עלמא "אור" אורתא הוא, ולא פליגי: קר כי אתריה, וקר כי אתריה — באתריה דרב הונא קרו נגהי, ובאתריה דרב יהודה קרו לילי. (שם ג, א)

MISHNA: On the "light" of the fourteenth (of Nisan) we search for hametz by the light of a candle.

TALMUD: What is [the meaning of] "light"? Rav Huna said: Day, and Rav Y'huda said: Night. You would assume: the one who said "day" really [means] "day," and the one who said "night" really [means] "night."

... Rather, both Rav Huna and Rav Y'huda [agree that] "light" (in the mishna) means "evening," and they do not disagree: One authority [is speaking] according to (the dialect of) his locality, while the other [is speaking] according to (the dialect of) his locality — in Rav Huna's locality they call [evening] "day,"* and in Rav Y'huda's locality they call [it] "night."

* According to R. Nathan of Rome in his Arukh, they take "light," as a euphemism for evening. Compare entry נגהי, "light," as a euphemism for evening. Compare entry נגהי and its note.

SEE: מהו דתימא, הנה אמינא, סבור מינה, סבורה.

קא פסיק ונתני

[The tanna] states categorically ...

This expression is used to draw the following inference: Since the halakha has been formulated in general categories — without distinguishing between different cases — it applies "across the board." The Talmud proceeds to raise an objection against the application of the halakha to a certain case.

משנה: לולב הגזול והיבש פסול. (סוכה כט, ב; משנה פ"ג מ"א) תלמוד: קא פסיק ונתני — לא שניא ביום טוב ראשון ולא שניא ביום טוב שני ... גזול — בשלקא יום טוב ראשון, דכתבי "לקם" משלקם — אלא ביום טוב שני, אמאי לא? (שם כט, סע"ב ע"פ ויקרא כג, א)

MISHNA: A stolen lulav (= a palm branch) or a dry one is invalid [for use as one of the four species on Sukkoth].

TALMUD: [The tanna] states [that it is invalid] categorically — there is no distinction between the first day of the festival and the second day of the festival ... [As for] a stolen lulav — it is reasonable [that it is invalid for the mitzva] on the first day of the festival, for it is written (in the Torah) "for you," [i.e., it must be] yours — but on the second day of the festival (when the mitzva is only a Rabbinic enactment), why [is a stolen lulav] not [valid]?!]

ודקא קשיא לך ... [זה] שקשה לך ...

And [as for] what [was] difficult for you ... This expression recalls a difficulty that had been raised earlier in the Talmudic discussion. The

Talmud proceeds to resolve the difficulty and to reinstate the explanation that had been rejected because of that difficulty.

ודקא קשיא לך דרבנן! דרבנן תנאי היא. (שבת קמט, א) And [as for] what [was] difficult for you [based upon the statement] of Rabba! [The statement] of Rabba [need not be accepted, because] it is [a subject of controversy between two] tannaim.

SEE: (ק)תני

קא תני

קא/קאים prt. (קום: קויסא, f. קוימי/קוימין, m. pl. קוימן, f. pl. קוימן)

rising; standing; referring (to) קום; עומד This participle is often used with a word that has a prepositional prefix א- to mean basing oneself upon or referring to.

מי סברת ר' חלבו ארישא קאי? אסיפא קאי! (שבת לז, א) Do you really hold [that] R. Helbo is referring to the beginning [of the mishna]?! He is referring to the latter clause [in the mishna]!

תנא אקרא קאי. (ברכות ב, א) The tanna (who formulated our mishna) bases himself upon a pasuk.

SEE: קא, קם, א-

קאימנא

I stand (קא+prt. = קאים) עומד אני זימנין סגיאיין הנה קאימנא קמיה דרב (פסחים ק, רע"ב) on many occasions I used to stand before Rav

* Do not confuse with קאמינא

SEE: קם

קאמינא

SEE: אמיןא

קאמר

SEE: אמר

קאמרה

SEE: אמרה

קאמרי

SEE: אמרי

קאמרינו

SEE: אמרינו

קאמרינו

SEE: אמרינו

קאמרת

SEE: אמרת

קארי

SEE: ארי

קאתו

SEE: אתו

קאתי

SEE: אתי

קאתינא

SEE: אתינא

קב

SEE: קב

This measure of volume is equal to 24 eggs.

* See the table of weights in Appendix II.

קביל (קבל פֿעל: קמבל, prt., לקבל, fut., קביל, imp., לקבילי, inf.)

he received; he accepted; he undertook

אכילה ושתייה קביל עליה. (ברכות יד, א) he accepted upon himself [to refrain from] eating and drinking

קביע pass. prt. (קבע)

set; established; permanent קבוע

קביע בי דואר בִּמְתָא. (שבת יט, א) There is a permanent post office in town.

SEE: קבע

קבלה

(1) receiving; acceptance

שליח לקבלה (גיטין כא, א) an agent for receiving (a bill of divorce)

(2) received tradition (formulated in נביאים or כתובים)

קפץ נחשון בן עמינדב ויגד לים תחילה ... ועליו מפרש בקבלה: "הושיעני אלקים, כי באו מים עד נפש ..." (סוטה לז, רע"א ע"פ תהלים ס"ב:)

Nahshon son of Amminadav leaped forward and descended into the sea first ... and about him it is clearly taught in a received tradition [that he cried out]: "Save me, O God, for the water has come up to [my] neck ..."

* Since the Middle Ages two additional meanings of the term קבלה have gained currency:

(1) a tradition received and transmitted through the oral Torah (רמב"ם הל' קדוש החודש פ"א ה"ג; הל' מלכים יב, ב) (2) Kabbala; esoteric lore; Jewish mysticism, as presented in various works, especially the Zohar

SEE: דברי קבלה

קבלה מיניה או לא קבלה מיניה

קבלה ממנו או לא קבלה ממנו?

Did he accept it (= the opinion) from him (= his colleague), or did he not accept it from him?

This question is sometimes raised by the Talmud to determine the reaction of a tanna or an amora to the argument of a colleague against the halakha he has presented.

For an example — see נגינה יד, א.

קבע (קבע: קבע, act. prt., קביע, pass. prt., למיקבע

he set; he established; he fixed קבע (inf.)

קבעיתו לה נמי בגמרא? (עירובין לב, ב)

Have you also established it (= this explanation) as a part of the (standard) learning?

קדם (קדם: קדים, prt.) קדים

he acted early; he preceded; he anticipated

קבר קדמוי רבנן. (שבת יט, א וש"נ)

The hakhamim have already anticipated you (by recommending measures to counter your trickery).

* Sometimes, קדים (in the פֿעל binyan) is used with the same meaning as קדם.

SEE: אקדים

before; in the presence of קדם לפני

אמרית קדם רבי (שבת קנא, א)

I spoke in the presence of my master

This word is also used with personal-pronoun suffixes:

before me לפני קדמי

before you (m.s.) לפניך קדמך

before him לפניו קדמוהי

before us לפנינו קדמנא

before you (m. pl.) לפניכם קדמיכון

SEE: קמי

קדמא (קדמינא, f.s., קדמאי, m.pl., קדמינא, f.pl.)

ראשון first

רבא יומא קדמא דחליש ... (נדרים מ, א)

[As for] Rava, on the first day that he becomes ill ...

* In the more common forms like קמא and קמינא, the ד has been omitted and replaced by a dagesh in the מ.

קולא קל: קלה leniency; the easier practice

ספס דרבנן — לקולא. (שבת לד, א)

A doubtful case in a law of Rabbinic origin [is treated] with leniency.

SEE: קל וחומר

קום ועשה

a mitzva act that one must perform (e.g., eating matza on Pesah)

For an example — see נאל תעשה

* This term is not identical with a מצוה עשה.

For example, מצות עשה (ויקרא טז, א) שבת שבתון, to refrain from working and eating on Yom Kippur, yet it cannot be described as קום ועשה but as קום ועשה.

קושטא אמת truth

מריש הנה אמינא: ליכא קושטא בעלמא! (סנהדרין צז, א) Initially I used to think: There is no truth in the world!

קושיא

קשי difficulty; objection; contradiction

For examples, see הדר קושיין לדוכתיה

SEE: קשיא

קטין זקן; צר; קטן fine; thin; small

האי ינוקא דקטין (שבת קנד, א) a baby that is thin

הני חמשים זוזי דמי דארעא קטינא. (כתובות צא, ב) These fifty zuz are the price of the small [plot of] land.

קטל

(קטל: קטיל, prt., לקטול, fut., קטול, imp., למיקטל, inf.)

he killed (1) הרג

See the example below, which contains both usages.

(2) חָתַד; קָצַר
he cut; he reaped
קטול אֶסְפֵּסְתָּא בְּשִׁבְתָּא וְשָׂדֵי לְחִיּוּתָא - וְאִי לֹא, קָטִילָנָא לְדָ!
(סנהדרין עד, ב' ורש"י שם)
[A tyrant threatens a Jew:] Cut some grass on the Sabbath and throw [it] to the wild animals — but if [you do] not, I shall kill you!

קָטַל
הָרַג; מִיתָה; מִיתַת בֵּית דִּין
killing; death; the death penalty

מָסְרָה נִפְשָׁה לְקָטָלָא (סנהדרין עג, ב)
"she gave herself over to death" (= she risked her life)
אֲתָרוּ בִּיה מְלָקוֹת וְלֹא אֲתָרוּ בִּיה קָטָלָא (סנהדרין ט, רע"א)
they warned him [that the crime he was about to commit is subject to] flogging, but they did not warn him [that it is subject to] the death penalty
SEE: בַּר קָטָלָא

קָטַר (קטר: קטר, prt. למיקטר, inf.)
קָשָׁר
הֵקֵי דִּמְיִינָה וְלֹא קָטַר, וְסִיִּים דְּשִׁמְאָלִיָּה וְקָטַר, וְהָדָר קָטַר
דִּמְיִינָה (שבת סא, א)

He puts on his right [shoe] but does not tie [it], and he puts on his left [shoe] and ties [it], and then he ties his right [shoe].

קִיטָא/קִיטָא * קִיטָא *
summer
שְׁלֵחַי דְּקִיטָא קָשָׁנָא מְקִיטָא. (יומא כט, רע"א)
The end of the summer is harsher than the (rest of the) summer.
* The Aramaic קִיטָא is parallel to the Hebrew קִיטָא (as in the Aramaic קִיטָא = קִיטָא). The Modern Hebrew קִיטָא, a summer (day) camp, is derived from the Aramaic form.

קִימָא
SEE: בָּן קִימָא

קִימָא * (קום) עומדת
standing
* This form is popularly pronounced קִימָא.

קִימָא לֹן
עומדת לֹן; מְסָכָם בְּדִינֵו
it has been established for us; it is accepted by us
This term introduces a received tradition, usually of halakhic significance.

קִימָא לֹן דְּעָד צִאת הַכּוֹכָבִים לְאוּ לִילָה הוּא. (מגילה כ, ב)
It is accepted by us that until the appearance of the stars it is not (considered) night.
SEE: קִים לֹן רַבָּנָן

קִים (קום) pass. prt.
standing; accepted; certain
שְׂבָעָתוּ הָעֵינִ, קִים לִיה בְּגוּיָהוּ וּמִהֲדִרָיו לִיה. (ב"מ כג, טע"ב)
[If his] eye is familiar with them (= the lost vessels),

he is certain about them, and we must return [them] to him.

SEE: קם

קִים לֹהוּ לְרַבָּנָן
מְסָכָם בִּיְדֵי הַחֲכָמִים
it has been accepted by the hakhamim

קִים לֹהוּ לְרַבָּנָן דְּבִהְכִּי מִתְבָּא דְּעִתִּיה. (יומא עט, א)
It has been accepted by the hakhamim that with such [a quantity of food] his senses are restored.
SEE: קִימָא לֹן

קִים לִיה בְּדִרְבָּה מִינִיה
SEE: קם לִיה בְּ-

קִימָעָא *
מְעָט
a little
אֲלֹךְ לְבִיתִי, וְאוֹכֵל קִימָעָא, וְאַשְׁתָּה קִימָעָא, וְאִישׁוֹ קִימָעָא.
(ברכות ד, רע"ב)
I shall go to my house, and I shall eat a little, and I shall drink a little, and I shall sleep a little.
* This (apparently) Aramaic word occurs only in Hebrew passages in the Talmud!

קָל * וְחוּמָר
"leniency and strictness";
an inference from the minor to the major;
an argument a fortiori

This term usually refers to a halakhic inference from a halakha of lesser consequence to one of greater consequence or vice versa. Thus, if a restriction applies to a festival whose status is relatively lower, it must certainly be applied to the Sabbath whose status is relatively higher. Or, if some activity is permitted on the Sabbath, it must certainly be permitted on a festival. Since the inference is based upon logic, it need not be received as a tradition from one's teacher.**

אָדָם דִּן קָל וְחוּמָר מְעָמָו (נדה יט, ב וש"י)
A person may draw an inference from the minor to the major by himself.

In some instances, this term is best translated informally as all the more so, like שְׁכָן.

לֹא עוֹלִין בְּאִילָן, וְלֹא רוֹכְבִין עַל גְּבִי בְּחֵמָה, וְלֹא שָׂטִין עַל פְּנֵי הַמַּיִם ... קָל אֵלּוּ בְּיוֹם טוֹב אֲמָרוּ — קָל וְחוּמָר בְּשַׁבָּת. (ביצה לז, ב: משנה כ"ה מ"ב)

One may not climb a tree, ride an animal, or float on the surface of the water All these [restrictions] they stated with regard to a festival — all the more so with regard to the Sabbath.

* The vocalization of קָל is difficult since it seems to indicate that the word is an adjective. In order that the word be taken as a noun (like its parallel חוּמָר), the vocalization קָל may be more appropriate.

** For examples of קָל-חוּמָר inferences, see the entries (ו)מָה ... עַל אֲחַת כְּמָה וְכְמָה and (ו)מָה ... אִינוּ דִּין שְׁ ... קוּלָא, דִּין.

קָם
(קום): קָם/קָמָא, act. prt., קִים, pass. prt.
ליקום/ליקו, fut., קִים, imp., למיקם, inf.)

(1) עָמַד
הָזַל רַב שֶׁשֶׁת, קָם אֲבָבָא. (עירובין יא, ב)
Rav Shesheth went, (and) he stood at the gate.

(2) קָם
הֵאָלַע וְר' יַעֲקֹב בְּר' זְבִדִי הוּוּ יִתְבִּי. חָלִין וְאִזֵּל ר' שְׁמֵעוֹן בְּר' אֲבָא וְקָמוּ מִקְמֵיה. (קידושין לג, ב)
R. Illai and R. Ya'akov b. Zaudi were seated. R. Shim'on b. Abba passed by, and they rose out of respect for him.

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 17.

SEE: קָמָא, קָמָא, קָמָא, קָמָא, קָמָא, קָמָא

קם בְּ-

(1) עָמַד בְּ-; הִסְכִּים
הֵאָדָּוַת (a position); he agreed with
קָם אֲבָי בְּשִׁיטְתֵּיה דְּרַבָּא (שבת צב, א)
Abbaya adopted the (halakhic) position of Rava

(2) עָמַד עַל
הֵאָדָּוַת; he ascertained
קָמוּ רַבָּנָן בְּמִילָתָא (בבא מציעא יט, א)
the hakhamim made certain about the matter

קָם לִיה בְּ-
"עָמַד לוֹ בְּ-"; חָל עָלֵיו (דִּין ...)

הֵאָדָּוַת (the law of)
קָם לִיה בְּ"אֲשֶׁר לֹא יִבְנֶה" (יבמות לב, רע"א ע"פ דברים כה, ט)
he would be subject to [the law of] "one who would not build up (his deceased brother's family)"

קָם לִיה בְּדִרְבָּה מִינִיה (כתובות לג, טע"ב ועוד*)
he was subject to the greater (punishment)**

* In a few passages the text reads קָם לִיה, he is subject to.
** One who commits a crime that entails two punishments (e.g., the death penalty and monetary payment) receives only the sterner punishment, not the lesser one.

קָמָא * (מְקִיטָא, f.s., קָמָא, m. pl., מְקִיטָא, f. pl.)
רִאשׁוֹן

תְּרִי כְּסִי קָמָא בְּעוֹ הַסִּיבָה ... (פסחים קח, א)
The first two cups [of wine at the Seder] require reclining ...**

* The fuller forms — with a ד, such as קָדְמָא — are also used occasionally.

** According to the halakhic conclusion, all four cups require reclining.

SEE: קָדְמָא, קָבָא, לִישָׁנָא קָמָא, תָּנָא קָמָא

קָמִי/לְקָמִי

לְפָנֵי
before; in front of; in the presence of
This preposition is often used with personal-pronoun suffixes.

לְפָנֵי (ל)קָמָא
לְפָנֶיךָ (ל)קָמָךְ
לְפָנָיו (ל)קָמֵיה
לְפָנֶיהָ (ל)קָמֶיהָ

לְפָנֵינוּ (ל)קָמוּ
לְפָנֵיהֶם (ל)קָמִיחוּ
before us
before them
SEE: לְקָמוּ, מְקָמִי, מְקָמִיה, קָדָם

קָמִיה * דְּ-

לְפָנֵי
"before him, that [is]"; before
אֲבָי הָוָה יָתִיב קָמִיה דְּרַבָּה (בבא מציעא ל, רע"ב)
Abbaya was sitting before Rabba
* The suffix קָמִיה him, anticipates the object (i.e., רַבָּה in the example).

קָמִיפְלָגִי (= קָמָא+מִפְלָגִי)
SEE: מִפְלָגִי

קָמִשְׁמַע לֹן
SEE: קָמָא מְשַׁמַּע לֹן

קָנִי
act. prt. (קני: קני, pass. prt. ליקני, fut. קני, imp. למיקנא, inf.)
קוֹנָה
acquiring; purchasing; entering into a legal transaction (or commitment)

אִיהוּ לֹא קָנִי, לְאַחֲרֵינִי מְקָנִי? (בבא מציעא ח, א)
[Since] he does not acquire [for himself], can he transfer to others?
SEE: קָנִין

קָנִין

(1) ownership; acquisition; transfer of ownership; transaction

כָּל קָנִין בְּטָעוֹת חוּצָר. (גיטין יד, א)
Any transaction [to which one of the parties agreed] through an error must be retracted.

(2) a mode of acquisition; an act that formalizes an agreement; affirmation

One symbolic act that formalizes a transaction or other agreements is the קָנִין סוּדָר, which is accomplished by handing over a scarf, a shoe** or another object from one party to the other. Sometimes, this procedure is simply called קָנִין.

קָנִין — בְּפָנֵי שְׁנַיִם. (בבא בתרא מ, רע"א ורשב"ם ותוסי שם)
Affirmation [by means of a scarf is carried out] in the presence of two [witnesses].

* See בבא מציעא מז, א.

** See י: ד, רות.

SEE: קָנִי, סוּדָר, חֲלִיפִין

קָנִס (קנס: קָנִיס, prt., לקנוס/קָנוּס, fut.)

קָנִס; עָנַשׁ
הֵאָדָּוַת; he fined; he punished
עָבַר וְשָׁחָה — מָאי? מִי קָנְסוּהוּ וְרַבָּנָן אוֹ לֹא? (שבת לח, א ורש"י שם)

[If] one transgressed (the Sabbath law) and let [food] stay [on the oven] — what is the halakhic ruling (about eating it)? Did the hakhamim punish him (and forbid it) or not?

קָנִס *

a fine; a punishment
This payment, which was imposed only by the

רבנו

(1) חכמינו, החכמים

our *hakhamim*; the *hakhamim*

This Aramaic noun is sometimes used with reference to Torah sages in general, like the Hebrew term חכמים when used in its general sense. This usage is very common when this noun appears with the prefix -ר, forming רבנו. See the next entry and its first example.

the *Hakhamim* (2) החכמים

This term often refers to a group of anonymous tannaim, who present an opinion that differs with the view of a tanna who is mentioned by name. Sometimes, the anonymous opinion referred to by the term רבנו is that of the tanna. Occasionally, it refers to an opinion ascribed to a tanna whose identity is known, e.g., in בן עזאי.

(3) תלמידי בית המדרש; בני ישיבה students (in the beth midrash); yeshiva students

רבנו דבי רב אשי (מנחות ס"א, ועוד)
the students in the beth midrash of Rav Ashi

SEE: האי מרבנו, ההוא מרבנו, צורבא מרבנו, תנו רבנו, חכמים

of the *hakhamim* של החכמים

(1) of Rabbinic status (as opposed to a mitzva of Torah status)

מצה בזמן הזה דאורייתא, ומרור דרבנו. (פסחים קכ"א)
[The eating of] matza nowadays is [a mitzva] of Torah status, whereas [the eating of] bitter herbs is of Rabbinic status.

(2) advocated by the *Hakhamim* (as opposed to the opinion of a different tanna)

לדבריהם דרבנו קאמר להו (שבת מהב).
[the tanna] was talking to them according to the opinion advocated by the *Hakhamim*.

SEE: קשיא דר' ... אדר' ... חכמים, אסקמקתא, אורייתא

from Rabbinic law; מדין חכמים according to Rabbinic enactment

מותר מן התורה ואסור מדרבנו. (חולין צ"ב).
It is permissible according to the law of the Torah but forbidden according to Rabbinic enactment.

רבנו בתראי

החכמים האחרונים the later *Hakhamim*
In a three-way controversy between (1) an anonymous tanna (קמא), (2) another tanna identified by name, and (3) the *Hakhamim* — the Talmud refers to the last disputants as רבנו בתראי. For an example — see זרע ז"ב, עבודה זרה.

SEE: תנא קמא

רבי/רבי

(1) *Rabbi* (= my teacher)

This title is applied to tannaim,** to amoraim of Eretz Yisrael, and to Babylonian amoraim who were ordained in Eretz Yisrael.

(2) *Rebbi*; *R. Y'huda HaNasi*

The word *Rebbi* by itself — without a proper name after it — refers to יהודה הנשיא, who compiled the Mishna. In aggadic passages, he is sometimes called רבנו הקדוש, our holy teacher (as in שבת קי"ב), and רבי רבה, *Rebbi the Great* (שם).

* The pronunciation varies among different Jewish communities — רבי or רבי (especially for *R. Y'huda HaNasi*) among Ashkenazic Jews and רבי among Sephardic Jews. Because of this uncertainty, this dictionary regularly uses an abbreviation, *R.* or *'R.*

** Tannaim who were active prior to the destruction of the second Beth HaMikdash are generally mentioned by name alone, without titles. See examples in Pirké Avot:

יוסי בן יעזר; שמעון בן שטח; הלל; שמאי; עקיבא בן מהללאל
On the other hand, the absence of a title before the name of a later tanna or an amora indicates that the *hakham* was not officially ordained, e.g., שמואל, סומכוס; שמעון בן עזאי.

SEE: רבי

רבי

growing (רבי) prt.

האי מארעא קא רבי. (עירובין כ"ב).
This grows from the ground.

רבי (רבי פעל: מרבי, prt. לרבני, inf.)
he included; he widened (the scope)

SEE: רבה and the next entry.

רבי רחמנא רבה תרחמן; התורה רבתה
The Torah has included ... (into a halakha by using an additional word)

For an example — see פסחים ע"ה, נ.

רביעית; רביעיתא (= רביעית הלג)

a quarter of a log (in liquid measure)

* The first form is Hebrew, and the second is Aramaic. See the table of measurements at the end of this volume.
SEE: רובע

Rabban (= our teacher) רבנו (= רבנו)

This Hebrew title is applied to the heads of the Sanhedrin until the death of Rabban Gamliel, the son of R. Y'huda HaNasi, including:

רבנו יוחנן בן זכאי; רבנו גמליאל; רבנו שמעון בן גמליאל
SEE: נשיא

Rabbana (= our teacher) רבנו

This Aramaic title precedes the names of certain amoraim, e.g., רבנא נחמיה, אחיה דריש גלותא (שבת כ"ב), רבנא נחמיה, אחיה דריש גלותא (שבת כ"ב), רבנא נחמיה, אחיה דריש גלותא (שבת כ"ב).

SEE: רבנא נחמיה, אחיה דריש גלותא (שבת כ"ב), רבנא נחמיה, אחיה דריש גלותא (שבת כ"ב).

SEE: רבנא נחמיה, אחיה דריש גלותא (שבת כ"ב), רבנא נחמיה, אחיה דריש גלותא (שבת כ"ב).

ראי

SEE: לא ראי ... קראי ...

ראיה

proof; evidence

לא ראינו אינו ראיה. (משנה עדיות פ"ב מ"ב)
[The fact that people claim:] "We did not witness [a particular event]" does not constitute [sufficient] evidence [that the event did not occur].

* Many Ashkenazic Jews pronounce this noun ראיה.

אף על פי שאין ראיה לדבר זכר לדבר, (ו)מה ראית, SEE: (ה)מוציא מחבירו עליו הראיה, (מ)שם ראיה

ראיה/ראיה

(1) seeing; sighting; sight

אשמעינו דראיה לא קני (בבא מציעא ב, סע"א)
[the tanna] has taught us that sighting [an article] does not acquire [it]

(2) an appearance (at the Beth HaMikdash)*

הכל חייבין בראיה (חגיגה ב, רע"א): משנה פ"א מ"א
all (males) are obligated in the appearance (at the Beth HaMikdash on the three pilgrim festivals)

(3) an appearance (of discharge)

תלה הכתוב את הזכר בראיות ואת הנקבה בימים. (כריתות ח, ע"פ ויקרא ט"ז, ג, כה)
Scripture has made [the defilement of] the male dependent upon [the number of] appearances [of discharge] and [that of] the female dependent upon [the number of] days [of discharge].

* This obligation is based on the Biblical verse:

שלוש פעמים בשנה יראה כל זכורך את פני ה' אלקיך במקום אשר יבחר ... (דברים ט"ז, טז)

It is sometimes called ראיון (א"א).

רב

(1) teacher (of Torah)

עשה לך רב (משנה אבות פ"א מ"ו)
acquire a teacher for yourself

(2) master

עבדים המשמשים את הרב (משנה אבות פ"א מ"ג)
slaves who are serving a master

(3) Rav ...

This word is also used as a title of amoraim who were ordained in Babylonia. Their halakhic authority was inferior to that of amoraim ordained in Eretz Yisrael, and they were not given the title רבי like the latter. The Babylonian amoraim were not authorized to impose fines (קנסות), nor to rule that a first-born animal had a defect permitting its private use and consumption.

(4) Rav

The proper noun *Rav* is often used without a name after it to refer to אמא אריקא, the famous amora who was active in Babylonia after the compilation of the Mishna. In several baraitoth** he is called *R. Abba*, and his colleague Sh'muel called him *Abba****. When Rav's halakhic statement is contradicted by a mishna or a baraita (and no other means of reconciliation is available), the Talmud sometimes replies that Rav has the authority to disagree with the opinion of a tanna.

רב תנא הוא ופליג. (עירובין נ"ב, ושי"ן)
Rav is [as authoritative as] a tanna, and he disagrees.

(5) big; large; great; significant גדול

This word is also the absolute form of the Aramaic adjective that comprises the next entry.

* When the title רב comes before a name that begins with the letter נ followed by a consonant articulated by the lips (= נ, מ, פ), the title sometimes combines with the proper name to form a single word (with the נ omitted).

רב אמא < רבה, רבא, רב אבין < רבין;
רב אמי < רמין רב אפרים < רפרם.

SEE: אבין, s.v. אבין.

** See רע"א, כתובות פ"א, סע"א.

*** See מהב, ורש"י שם; שבת נ"א, ורש"י שם.

SEE: מעשה רב, רבנו, בי רב/רבנו

רבא/רבה (רב, abs. רבתא/רבתי, f.s. רבתי, m. pl.)

big; large; great גדול

יהא שמיא רבא מברך ... (ברכות נ"ז, רע"א)
May His great Name be a source of blessing ...

SEE: ר' חייא רבה (שבת ל"ה, רע"ב)

R. Hiyya, the great

רבא/רבה (רב, מורה) teacher

הא ברבה; הא בתלמידא. (פסחים ק"ז, א)
This [statement speaks] of a teacher; (whereas) that [speaks] of a student.

* רבה (= רב אמא) is also the name of an important Babylonian amora. See the first note on רב.

SEE: ריבוי

SEE: רבי

SEE: ריבה

רבותא

greatness; גדולה; יתרון; חידוש

advantage; a noteworthy point; uniqueness

רישא רבותא קא משמע לן (שבת קמ"ז, רע"ב)
the first clause (of our mishna) does teach us a noteworthy point (and hence it is not superfluous) ...

SEE: מאי רבותא

This formula usually constitutes a rhetorical question that points out that two clauses in the same text are inconsistent with each other — unless they are viewed as the opinions of two different tannaim. In response, either the divided authorship is reluctantly accepted, or the contradiction between the two clauses is reconciled according to the opinion of one of the tannaim. For an example — see עקבא ב"מ מא, מ"א. * Occasionally, this formula is not a rhetorical question, but it presents an interpretation of the text under discussion. For an example — see רבי והחכמים בעירובין לד, ב. SEE: אַתָּאן לִי, תַבְרָא.

רָמָא (רמי: רמי, prt. לרמי, fut. רמי, imp. למי, inf. למי, imp. למי, inf. למי) **he threw; he thrust** (1) **הִשְׁלִיךְ; הִשְׁתִּיר** (רמי: רמי, prt. לרמי, fut. רמי, imp. למי, inf. למי, imp. למי, inf. למי) **he thrust before him an oz (= served him some beef)**

הִשְׁלִיךְ; הִשְׁתִּיר (2) **he pitted (one source against another); he pointed out a contradiction (between two sources)**

This verb is frequently used in presenting a contradiction between two mishnayoth, between two baraitoth, between a mishna and a baraita, between two p'sukim, between two halakhic statements of the same amora, or between the Masoretic reading (= the קרי) and spelling (= the כתיב) of the same Biblical word.

רָמָא לִי תוֹרָא, רָמָא לִי תַנְיִינָא אַחְדָּא (נדה לג, ב) **he thrust before him an oz (= served him some beef), (and) he pointed out a contradiction between two mishnayoth before him**

ר' זירא רמי מתנייתא אבריתא, ומשני (גיטין כז, סע"ב) **R. Zera points out a contradiction between our mishna and a baraita, and he resolves [it].**

ר' אבהו רמי: כתיב: "זָכָר וּנְקֵבָה בְּרָאם", וְכָתִיב: "כִּי בָצַלְס אֱלֹקִים עֲשָׂה אֶת הָאָדָם" (ברכות סא, ע"פ בראשית ה:ב; טו:ו) **R. Abbahu points out a contradiction: It is written (in the Torah): "Male and female He created them (plural)," and it is written: "For he made man (singular) in the image of God"**

רמי דר' יוחנן אדר' יוחנן, ורמי דר' לקיש אדר' לקיש (עירובין יא, סע"א)

Pit [this halakhic statement] of R. Yohanan against [another halakhic statement] of R. Yohanan, and pit [this halakhic statement] of Resh Lakish against [another halakhic statement] of Resh Lakish!

רב פפא רמי: כתיב: "כי יתן", וקרינו: "כי יתן" (בבא מציעא כב, רע"ב ע"פ ויקרא יא:לח)

Rav Pappa points out a contradiction: It is written (in the Torah): "if he will place" (usually read יתן), but we read: "if it will be placed."

* This verb does occur in Biblical Hebrew, for example:

רִיבּוּי; רִיבּוּיָא/רִבּוּיָא **(1) much; majority** **בְּדִרְבְּנוּ נָמִי רִבּוּיָא הוּא דְּבָעִינוּ** (יבמות פב, סע"א) **even with regard to [a prohibition] of Rabbinic status, it is a majority that we require**

(2) an inclusion; an extension This term denotes an amplification of the scope of a halakhic category through an apparently extra expression, word or letter in a Biblical text. **"וְכָל בְּהֵמָתָא" רִיבּוּיָא הוּא** (בבא קמא נד, ב ע"פ דברים הי:ד) **[The Biblical expression] "and all your animals" is an inclusion (of work done by all animals into the prohibition of labor on the Sabbath).**

* The first form is Hebrew, and the second is Aramaic. SEE: מיעוט

רִיבּוּי וּמִיעוּטִי **רִבּוּיִים וּמִיעוּטִים** **[the rules of Biblical interpretation through] extensions and limitations (according to the system of R. Akiva, e.g., רִיבָה וּמִיעוּט וְרִיבָה)** SEE: קללי ופרטי

רִיבְעָא **רָבַע** **one-fourth; a quarter**

רִיפְתָא **לֶחֶם; כֶּכֶר** **bread; loaf** **קִרְדִּיפְתָא** (תענית כ, סע"ב ועוד) **he ate bread** SEE: קִרְדִּי

רִישׁ גְּלוּתָא **רִאשׁ הַגּוֹלָה** **"the chief of the exile"; the exilarch** The authority of this leader of the Babylonian Jewish community was recognized by the government. In some cases, he participated in halakhic discussions in the beth midrash. **בָּעָא מִיֵּינָה רִישׁ גְּלוּתָא מִרְבָּה בַּר הוּנָא** (שבת קטו, ב) **the exilarch asked Rabba b. Huna**

רִישָׁא (ריש: ריש, abs. and constr. ריש) **הָרֵאשׁ** **the head; the beginning** This word often serves as a technical term denoting the first (or earlier) clause of the text under discussion — usually a mishna or a baraita, but occasionally a Biblical passage or an amora's statement. This term is used in contradistinction to סִיפָא, the latter (or last) clause. Occasionally, both רִישָׁא and סִיפָא are contrasted to מְצִיעָתָא, the middle clause. SEE: מְצִיעָתָא, סִיפָא

רִישָׁא ר' ... וְסִיפָא ר' ... **הָרֵאשׁ הוּא (לְפִי ר' ... וְהַסּוֹף הוּא (לְפִי ר' ...** **Does the first clause (in the mishna or baraita follow the opinion of) R. ..., while the latter clause (follows the opinion of) R.?!**

רַחֲמָנָא **הַרְחֵמֵנוּ; הַתּוֹרָה**

the Merciful (God); the Torah **May the Merciful save us!** (תענית ט, ב) **רַחֲמָנָא לִפְלָנוּ** SEE: גְּלִי רַחֲמָנָא and the next entry.

רַחֲמָנָא אָמַר **הַתּוֹרָה אָמְרָה** **The Merciful (God) said; the Torah said** For an example, see the more common רַחֲמָנָא אָמַר.

רִיבָה (רבי: רבי, prt. לרבי, inf. לרבי) **he included; he widened (the scope of a halakha)** This verb indicates that a Biblical text has an extra word or letter that teaches a certain point. **"אֵת ה' אֱלֹקֶיךָ תִירָא" — לְרִבּוּת תַּלְמִידֵי חֲכָמִים** (פסחים כב, ב ע"פ דברים יג:א) **"You shall revere the Lord your God" — [the word is written] to include [reverence towards] Torah scholars.** SEE: רַבִּי, הִבִּיא, אִיתִי

רִיבָה וּמִיעוּט וְרִיבָה רִיבָה הַכֹּל **[Scripture] extended and limited and extended — it has (thereby) included everything.**

This statement is one of the rules of Biblical interpretation (מדות) of R. Akiva that are used to interpret halakhic passages. According to R. Akiva, this sequence of terms in the Torah that are regarded as extensions and limitations, respectively, leaves the general category intact with the exclusion of only that which is clearly exceptional.

בְּרִייתָא: הַגּוֹזֵל שְׂדֵה מַחְבִּירוֹ וְשָׂטְפָה נָהָר, חַיִּיב לְהַעֲמִיד לוֹ שְׂדֵה — דְּבָרֵי ר' אֱלִיעֶזֶר ... **תַּלְמוּד: ר' אֱלִיעֶזֶר דְּרִישׁ רִיבּוּי וּמִיעוּטִי** "וכחש בעמיתו" — **רִיבָה, "בְּפִקְדוֹן אוֹ בְּתִשּׁוּמָת יָד" — מִיעוּט, "אוֹ מִכָּל אֲשֶׁר יִשְׁבַּע ... (שְׁלֹס אֲתוֹ)" — חֵזֶר וְרִיבָה: רִיבָה וּמִיעוּט וְרִיבָה — רִיבָה הַכֹּל. מֵאִי רִיבָה? רִיבָה כָּל מִילָּי. וּמֵאִי מִיעוּט? מִיעוּט שְׁטוּת. (שבועות לז, ב ע"פ ויקרא הכ, כד)**

BARAITHA: [If] one steals a field from his fellow man and (then) a river flooded it, he is obligated to restore a field to him — [these are] the words of R. Eliezer ... TALMUD: R. Eliezer expounds extensions and limitations. "And he falsely denied [something of] his fellow man" — [this expression] extended [the law]; "regarding a charge or a loan" — [this] limited [its scope]; "or anything about which he may swear ... (he must pay for it)" — [this] extended once again: [Scripture] extended and limited and extended — it has (thereby) included everything. What has it included? It has included everything. But what has it excluded? It has excluded documents (which are unlike the particulars stated in the pasuk since their value is not intrinsic).

רַבְרָבִי (f. pl. רַבְרָבִיָּא, pl. רַבְרָבִיָּא) **big; great** **תְּרֵי גְבֵרֵי רַבְרָבִי (שבת כג, ועוד)** **two great men (= hakhamim)** SEE: גְּבֵרָא רַבָּה, רַבָּא

רַהֲטָא (רהט: רהיט, prt. רַחַץ) **he ran** **שִׁיתִּין רַהֲטִין הָרוּט וְלֹא מָטוּ לְגִבְרָא דְּמַצְפָּרָא כִּרְדָּ. (ב"ב צב, ב)** **Sixty runners ran [after him], but they did not overtake the man who had eaten (breakfast) in the morning.**

* In post-Talmudic Hebrew, the adjective רַהֲטָא is used. The phrase עֲבָרִית רַהֲטָא means fluent Hebrew.

רִבּוּא **רַב** **the majority** **זֵיל בְּתַר רִבּוּא! (חולין יא, רע"א)** **Follow the majority!**

רִבְעִי **a quarter of a kav** * See the table of measurements in Appendix II. SEE: רַבִּיעִית

רִוּוּחַ (רוח: רווח, act. prt. רוּחַ, pass. prt. רוּחָא) **it became relieved; it was at ease; it widened** **הוּאִיל וְאַתָּא מִיִּשְׂרָא, הִשְׁתָּא רִוּוּחַ עָלְמָא. (תענית כג, ורש"י)** **Since rain has come, now the world is at ease.** (סם) SEE: אֲרוּחוֹ

רִוּוּחָא **רוּחַ** **ampleness; profit; comfort; ease** **מַעֲיָקָרָא הוּוּ עֵיילִי בַּהּ בְּדוּחָקָא, וְהִשְׁתָּא עֵיילִי בַּהּ בְּרוּחָא. (בבא בתרא נג, א)** **Initially they would go through it (= the hole in the fence) with difficulty, but now they go through it with ease.** SEE: אֲרוּחוֹ

רִוּמָא **"הִטְלָה"; קוּשְׁיָא** **"the hurling" (of one source against another); a contradiction** **מֵאִי רִוּמָא? (כתובות לו, א)** **What is the contradiction?!** SEE: קוּשְׁיָא, רָמָא

רַחֲמִים (רחם: רחם) **loving*** **לֹא לִידוֹן אֵינִישׁ דִּינָא לְמָאן דְּרַחֲמִים לִיָּה וְלֹא לְמָאן דְּסִנִּי לִיָּה. (כתובות קה, ב)** **One should not judge the case of [a person] whom he loves nor of [a person] whom he hates.**

* This is the meaning of the verb in the binyan as in Targum Onkelos (ויקרא יט:יח ועוד). In the binyan, it means he pitied, he showed mercy, like the Hebrew.

קָא מִרְחַם מִרְ אַעֲנִיָּא (מועד קטן כח, סע"א) **you show mercy to a poor man**

רַחֲמִי **רַחֲמִים** **mercy; compassion** **עֲלוּתָא רַחֲמִי הִיא (ברכות כו, סע"א)** **prayer is [a request for Divine] mercy** SEE: בָּצָא

the horse and its rider סוס ורכבו רמה בנים (שמות טו:א, כא) *He threw into the sea.*
SEE: איפא דרמי להו מירמא, גברא אגברא קא רמית, קשניא, SEE: שדא, רומינא, ורמינהו

ורמינהו (= ורמי+אניהו) וקטל אותם: "And pit them (against each other)!" But note the contradiction between them!

This term is used by the Talmud to introduce a contradiction between two sources — usually, of equal authority, e.g., two tannaitic statements or two p'sukim.**

For an example — see קשניא.

* In our printed editions of the Talmud, ורמינהו, with a masculine-plural suffix, is the common form, but older editions and manuscripts read ורמינהי, with a feminine-plural suffix, e.g., in שבת כא,ב. Since the suffix them, usually refers to mishnayoth and baraitoth whose gender is feminine, the spelling ורמינהי appears to be more correct.

** See: "למימרא" ד"ה. There are, however, some exceptions, e.g., שבת כא,א where this term introduces a baraita that contradicts an amora's halakha. (יד מלאכי ס' רן)

SEE: קמא

רענא

רצון

will; desire

For an example — see יהא רענא.

רשאי (רשאה, f. רשאין, m. pl.)

entitled; permitted*

החובל בעצמו, אף על פי שאינו רשאי, פטור. (בבא קמא צ,ב; משנה פ"ח מ"ו)

One who wounds himself, even though he is not permitted [to do so], is exempt [from punishment].

* In one mishna (according to our texts) this word is used to mean obligated. One of the Tosafists explained this word in the same way in some other cases as well.

ערכין כח, סע"ב רש"י ותוס' ושטמ"ק שם: משנה פ"ח מ"ז.

רתח* (רתח: רתח, prt., למירתח, inf.)

he boiled; he became angry

רתח; קעס

איחזי אי רתח אי לא רתח. (קידושין לב,א)

I will see whether he becomes angry or not.

* The phrase רתחא ריתחא is used in Modern Hebrew in the sense of in a moment of rage, whereas we find in the Talmud (כתובות קו,א; ובבא קמא סו,ב ורש"י שם) that it means at the time of (Divine) wrath = during an epidemic.

ש

the sons of Noah], he lists prohibited acts; [but] he does not list mitzva acts that one must perform.

* This term is not identical with a תעשה, which must be formulated negatively in the Torah. For example, an איסור עשה or a לא תעשה is not a תעשה; nevertheless it is a prohibited act, which can be described as עשה ואל תעשה.

SEE: לא תעשה, קום ונעשה

שבשבותיה

בשיבבותיה: SEE:

שבוע

(1) (a period of) seven years*

היה שכיר שבת, שכיר חודש, שכיר שנה, שכיר שבוע — ונתן לו שכר שבת. (בבא מציעא נח,א)

If [a worker] was hired by the week, by the month, by the year, or by seven years — [his employer] must pay him wages for the Sabbath.

(2) week

This is the common Biblical meaning.* It is also found in the Mishna and Talmud — mostly in passages dealing with the laws of ritual purity. Otherwise a week is usually שבת (as in the previous example).

מיטמאין בשבוע אחד, שהוא שבועת ימים (משנה גגעים ג,ד) they may become ritually unclean for one week, which is seven days

* In the Book of Daniel, there are some instances where שבוע means a seven-year period.

an activity prohibited on the Sabbath or on a festival by decree of the hakhamim; a Rabbinic Sabbath prohibition

אמירה לנכרי שבות. (שבת קנ,א)

Telling a non-Jew [to perform a forbidden labor on the Sabbath] is a Rabbinic Sabbath prohibition.

SEE: גזירה

שבש (שבש פלג: משבש, prt., שבש, inf.) הטעה he declared erroneous; he found fault with

ומאי חזית דמשבשת קראי? שבש מתניי? (יומא עא,א) But on what basis do you find fault with [the order of] the p'sukim? Find fault with [the order in] the mishna!

* Our printed versions read מתניתא, which usually means baraita, but the Munich Manuscript has מתניי, which could be read מתניתין, our mishna. The latter reading seems better, because it is a mishna that is under discussion in the Talmudic passage.

SEE: משבשתא, שבשתא

שאל (שאל: שאל, prt., לשאול, fut., למישאל, inf.)

(1) שאל; העלה שאלה

he asked; he posed a halakhic problem

אתא שייליה לרב יוסף. (שבת צט, רע"ב)

He came (and) posed it (= the halakhic problem) to Rav Yosef.

(2) שאל; בקש וקבל חפץ מחבירו להשתמש בו חנם ולהחזירו באותו מצב

he borrowed (articles to be used and returned intact)

ההוא גברא דשאל נרגא מחבריה ... (בבא מציעא צו, סע"ב) There was a man who borrowed an ax from his fellow man ...

SEE: אושיל, זף

שאלין תלמוד לומר

SEE: (ש)אין תלמוד לומר

שאני/שני prt. (שני)

it is different; it is exceptional שונה This word is used to present a distinction that resolves a difficulty or a contradiction between two sources. The expression שאני התם, it is different in that case, is very common.

מר סבר ["על ..."] למפרע משמע ... מיתבי ... נטלו לצאת בו, אומר: "אשר קדשנו במצותיו וצונו על נטילת לולב!" שאני התם דבעידנא דאגבהה, נפק בה. (פסחים ז,א)

One (amora) holds that [the use of the preposition על before a verbal noun] implies that an event took place in the past. They refute [from this baraita]: Once he has taken it (= the lulav) in order to fulfill his obligation with it, he should recite: ... "Who has sanctified us with His commandments and commanded us about the taking of the lulav" (hence it would appear that על anticipates the act that he is about to perform)! In that case (= lulav) it is different, for at the very moment he lifted it up, he had already fulfilled his obligation.

שאני אומר

SEE: (ש)אני אומר

שב/שבוע f. שבוע

seven

שב ואל תעשה* "stay put and don't do!" an act that one must refrain from performing; a prohibited act

כי קא חשיב שב ואל תעשה קום ונעשה לא קא חשיב. (סנהדרין נח, סע"ב)

When [the tanna lists the seven mitzvot that apply to

appraisal [of damages by the court must be made in terms of] money

* The first form is Hebrew, and the second is Aramaic and is also presented as a separate entry below.

garlic

שום³; תומא*

קקליפת השום** (משנה מקואות פ"ו מ"ט)

like [the thinness of] the skin of garlic

* The first form is Hebrew, and the second is Aramaic.

** In the Talmud (e.g., נח, נח, נח) and in later Hebrew, this phrase is sometimes used metaphorically to indicate worthlessness.

an estimate; an appraisal; שום
evaluated property

שומא הדר (בבא מציעא לה, סע"א)

Evaluated property [that was confiscated in payment of a debt] returns [to its owner].

SEE: שום²

שומא² בליטה בעור הגוף
mark; mole (on a person's skin)

שומא סימן מובהק הוא. (בבא מציעא כ"ב)

A mole is [regarded as] a clear sign of identification.

שונאיהן של ישראל

"the enemies of Israel" (= Israel)

This is a euphemism for the Jewish people. It is used in passages that condemn them to severe punishment.

באותה שעה נתחייבו שונאיהן של ישראל כלניה שהחניפו את אגריפס. (סוטה מא, ב ע"פ כתי" בתוספתא ז:טז: "נתחייבו ישראל")

At that moment "the enemies of Israel" became liable to extermination because they flattered Agrippa.

שונאיהן של תלמידי חכמים

"the enemies of Torah scholars" (= Torah scholars)

Like the previous entry, this is a euphemism.

For an example — see ש"ס וש"נ.

שופרא יפי beauty; the beautiful

שופרד לנשי (ב"מ פד, א) May women have your beauty!

שופרי שופרי (פסחים ג, ב)

"the beautiful of the beautiful" (= the best quality)

שוקא חוץ the market; outside

אי לא תורה, כמה נחמן בר אבא איקא בשוקא. (קידושין לג, סע"א)

Were it not for Torah [learning], there are a number of [people named] Nahman b. Abba (like me) outside.

שחט (שחט: שחיט, prt, לשחוט, fut, למישחט, inf)

he slaughtered

דלמא בשכין פגומה שחיט? (חולין ג, ב)

Perhaps he is slaughtering with a defective knife?

שקט

and they are equal; and they (both) agree

This word is used to introduce a halakha that is agreed to by two tannaim who have just expressed their disagreement about a related halakha in the (same) mishna or baraita.

ועושה תבשיל מערב יום טוב וסומך עליו לשבת. בית שמאי אומרים: שני תבשילין, ובית הלל אומרים: תבשיל אחד. ושון ב"דג וביצה שעליו שחו שני תבשילין. (ביצה טו, ב: משנה ב:א)

And one may prepare a cooked dish from before the festival (that occurs on Friday) and rely on it for the Sabbath (that is, as part of his preparations for the Sabbath meals).* Beth Shammai says: Two cooked dishes [are required], while Beth Hillel says: One cooked dish. And they [both] agree with regard to fish [cooked] with egg on it that they are [considered] two cooked dishes.

* This procedure is known as עירוב תבשילין.

שום¹

(1) name; category; a [Biblical] prohibition

In the Targumim, שום is the standard Aramaic translation of the Hebrew noun שם. It has entered Mishnaic Hebrew with the above meanings, like שם. For examples, see שם.

The noun שום is also used with prepositional prefixes and after the preposition על:

לשום for the sake of; for the purpose of
לשום אישות (קידושין ד, סע"ב) for the sake of marriage

משום in the name of; because of;
under the category/prohibition of

For examples, see משום.

משום ש; משום ד— because

For an example — see משום ד, the Aramaic form.

על שום ש— in commemoration of
[the fact] that; because

קרור — על שום שמררו המצרים את חיי אבותינו במצרים. (פסחים קטז, רע"ב: משנה פ"י מ"ה)

A bitter herb [is eaten at the Seder] — in commemoration of [the fact] that the Egyptians embittered the lives of our ancestors in Egypt.

(2) any; any trace of

Unlike שם, שום is sometimes used in this sense in a negative context.**

שום קורבה אסור (שבת יג, סע"א) any intimacy is forbidden

* In Yemenite editions of Onkelos, it is vocalized שום.

** This usage has become common in post-Talmudic Hebrew and in Modern Hebrew, in such expressions as שום דבר and בשום אופן.

שום²; שומא* an estimate; an appraisal

שום קטר (בבא קמא יד, רע"ב: משנה פ"א מ"ג)

but R. Hanina came along (and) "cast an ax into it" (= he refuted the halakhic ruling).

SEE: רמא

שדר* (שדר פעל: מְשַׁדֵּר, prt, לִישְׁדֹּר, fut, שְׁדֹר, imp, לשדורי, inf)

he sent שְׁלַח

לתקוני שדרתיד — ולא לעוותי! (קידושין מב, רע"ב וש"נ) I sent you to benefit [me] — not to cause [me] injury!

* The verb שדר is used in Modern Hebrew to mean he broadcasted. Thus רשות השידור is the Broadcasting Authority. SEE: שְׁלַח

שהא (שהי: שְׁהִי, prt)

he waited; he delayed שְׁהִי

שהא למצאי שבת שיעור למקבריהו (בבא מציעא מב, א) he waited after the conclusion of the Sabbath long enough to bury them (= the coins)

שהי (שהי פעל: מְשַׁהֵי, prt, לְשַׁהֵי, fut, לְשַׁהֵי, inf)

he delayed (something);

he permitted delay

כל שהי מצוה לא משהי. (יבמות לט, סע"א) We surely do not permit any delay of [the performance of] a mitzva.

SEE: שג

שוה adj. equal; equivalent; worth

שוה פרוטה (קידושין ב, רע"א: משנה פ"א מ"א) worth a p'ruta (= a small coin)

פיו וליבו שוין. (משנה תרומות פ"ג מ"ה) "His mouth and his heart are equal" (= He says what he has on his mind.)

שור (שור)

he jumped; he leaped קפץ; דלג

חזיה ריש לקיש ושור לירדנה אבתריה. (בבא מציעא פד, א) Resh Lakish saw him (= R. Yohanan) and jumped into the Jordan [River] after him.

שוני adj. (שוניא, f.s., שו, m. pl.)

worth; valued שונה (1)

מעיקרא שונה זוזא, ולבסוף שונה ארבעה. (בבא מציעא מג, א) It was originally worth one zuz, but eventually it was worth four.

worth its price; inexpensive; cheap זול (2)

אידי דצור אתו דשוי חמרא (עבודה זרה לד, רש"י שם) they came through Tzor (= Tyre) where wine is inexpensive

שוי (שוי פעל: מְשִׁי, prt, לְשִׁי, fut, לְשִׁי, inf)

he made עשה

He made him [his] agent. (ב"מ כב, א)

SEE: מְשִׁי

seventeen שבעה עשר שבת/שיבת

seventeen שבת/שיבת f. שבע עשרה

seven שבע f. שבע

seven שבעה שבעה

seventy שבעים

שבק (שבק: שְׁבִיק, prt, לִישְׁבִיק, fut, שְׁבִיק, imp, למישבק, inf)

he left aside; he abandoned (1) עָזַב; הֵנִיחַ
ורב שביק מתניתין ועבד דבריתא? (בבא קמא צו, ב) But does Rav abandon our mishna and rule in accordance with a baraita?!

he permitted; he allowed (2) הֵרַשָּׁה; הֵנִיחַ
לא שְׁבַקְתִּיהָ גִלְוִי רִישָׁה (שבת קנו, ב) she did not allow him to uncover his head

שבשטא שביבש; טעות confusion; an error
נאמר רבא: ... שבשטא ממילא נפקא. רב דימי מנהרדעא אמר: ... שבשטא — קינו דעל, על. (בבא בתרא כא, סע"א) And Rava said: ... an error goes away by itself. Rav Dimi from N'hard'a said: ... once an error has entered, it has entered (and cannot easily be eradicated).
SEE: משבשטא, שביש

שבת the Sabbath; a week*

שבת שחל תשעה באב להיות בתוכה (תענית כו, רע"ב: משנה פ"ד מ"ז) the week during which Tish'a b'Av falls

* This meaning is also found in the Torah: שבע שבתות תמימת תקינה (ויקרא כג:טו) they must be seven complete weeks.
SEE: שביע

שגג (שגג: שוּגַג, prt) he erred; he transgressed out of ignorance (of the halakha)

בשוגג לא קנסוה רבנן (שבת ג, סע"ב) for transgressing out of ignorance the hakhamim did not punish him

SEE: מויד

שגגה an unintended wrongdoing

דבר שחייבין על ... שגגתו חטאת (סנהדרין סו, רע"א: משנה פ"ז מ"ח)

an offense [whose perpetrators] are liable to [bring] ... a sin offering (when it is) an unintended wrongdoing

SEE: זדון

שדא (שדי: שְׁדִי, act, prt, שְׁדִי, pass, לִישְׁדִי, fut, שְׁדִי, imp, למישדא, inf)

השליך; זרק; הטיל

הא מילתא תנאי בידו, ואתא ר' חנינא שדא ביה נרגא. (ראש השנה יג, סע"א וסוכה יב, רע"א ורש"י שם) This matter was "in our hand" (as a halakhic ruling),

שְׁלִיחַ. ** Also appearing in the Talmud is the Hebrew noun שְׁלִיחַ, *hide*, and the Aramaic nouns שְׁלִיחָא, *hide*, and שְׁלִיחָא, *a remover of hides*.

שְׁלַחוּ מִתָּם

שְׁלַחוּ מִתָּם (a message) from there
This expression introduces a communication from the halakhic authorities in Eretz Yisrael to those in Babylonia.

שְׁלַחוּ מִתָּם: הִזְהִירוּ בְּמִנְהַג אֲבוֹתֵיכֶם בִּידְיָכֶם! (ביצה ד, סעי"ב)
They sent (a message) from there: Give heed to the custom of your ancestors [which you have received] "in your hands"!

שְׁלִיחַ (שְׁלִיחַ, constr. שְׁלִיחַ, with suffixes - שְׁלִיחַ, pl.)
agent; deputy;
representative

שְׁלַחוּ שֶׁל אִדָּם כְּמוֹתוֹ (קידושין מא, ב ושי"נ)
[an act performed by] the agent of a person is like [an act performed by] himself

* The first form is Hebrew, and the last forms are Aramaic.

שְׁלִיחַ (שְׁלַח, pass. prt.)
stripped
For an example — see שְׁלַח.

שְׁלִיחַ לְהוֹלֵכָה
an agent for delivery
(usually of a bill of divorce)

In a divorce, the "hand" of the husband's agent is legally regarded as the "hand" of the husband. Accordingly, the wife is not legally divorced until the bill of divorce comes into her possession (or that of her agent*). Until that moment, the husband can still retract, even though he has already handed the document to his agent.

גיטין סב, ב. For an example — see שְׁלַח.
* Her agent is called a שְׁלִיחַ לְקַבֵּלָה. See that entry below.

שְׁלִיחַ לְקַבֵּלָה
an agent for receiving
(usually a bill of divorce)

In a divorce, the "hand" of the wife's agent is legally regarded as the "hand" of the wife. Accordingly, the wife is legally divorced as soon as her agent receives the bill of divorce from the husband (or from his agent*) — irrespective of where the wife happens to be at that moment. Thereafter, the husband cannot retract, even though the document has not actually reached her.

גיטין סב, ב. For an example — see שְׁלַח.
* His agent is called a שְׁלִיחַ לְהוֹלֵכָה. See that entry above.

שְׁלִיחַ צִיבוּר; שְׁלִיחָא דְּצִיבוּרָא
"the representative of the congregation";
the leader of public prayer; the cantor; the reader

שִׁיתָא/שִׁתִּין שְׁשִׁים sixty

שִׁיתָסִר שֶׁשָׁה עָשָׂר sixteen

שִׁיתָסִר/שִׁית סָרִי f. שֶׁשׁ עָשָׂרָה sixteen

שָׁכִיב (שָׁכַב: שָׁכַב, act. prt., שָׁכַב, pass. prt.)
he lay; he slept; he died מת

For examples, see שִׁינְיָא and שְׁכִיבָא.

שָׁכִיב מָרַע "שׁוֹכֵב חוֹלָה"; חוֹלָה אָנוּשׁ
someone gravely ill; a dying man

דְּבָרֵי שָׁכִיב מָרַע כְּכַתּוּבֵין וְכַמְסוּרִין דָּמֹ. (גיטין טו, א ושי"נ)
The instructions of a dying man [have the same force] as if they were written and delivered.

SEE: מָרַע

שָׁכִיחַ (שָׁכַח, pass. prt.)
found; common; frequent

שִׁיקְרָא שָׁכִיחַ; קוּשְׁטָא לֹא שָׁכִיחַ. (שבת קד, א)
Falsehood is common; the truth is not common.

* This word is often used as an adjective in Modern Hebrew.
SEE: מִילְתָּא דְּלֹא שָׁכִיחָא לֹא גָזְרוּ בָּהּ רַבָּנֵינוּ, אֲשֶׁכַּח.

שָׁל of
In Biblical Hebrew, שָׁל never appears as an independent word. Instead, we find -לֹא, as in *the flock of her father*, and (rarely) the form -שָׁל prefixed to a noun, as in *the bed of (King) Sh'lomo*. In manuscripts of the Mishna and the Talmud, -שָׁל still occurs as a prefix — whereas in almost all printed editions it has become a separate word. In some instances, a definite article, which was indicated by the vowel under the ל, has become lost in this process.

יְדוּ שְׁלֵעָנִי (משנה שבת פ"א מ"א ע"פ כתי"י קאופמן. בדפוס:
יְדוּ שְׁלֵעָנִי) *the hand of the poor man*

* The ל indicates that it means יְדוּ שְׁלֵעָנִי.

שְׁלִיחָא
SEE: שְׁלִיחַ

שְׁלַח (שְׁלַח: שְׁלַח, a. prt., שְׁלִיחַ, p. prt., לִישְׁלַח, fut.);
שְׁלַח (שְׁלַח: שְׁלַח, p. prt., לִישְׁלַח, fut.)

(1) שְׁלַח he sent; he sent a message*
שְׁלַח לְהוֹרֵשׁ לְבֵי מְדָרְשָׁא (ברכות כח, א)

R. Y'hoshua sent (the following) message to (the scholars in) the beth midrash

(2) שְׁלַח he took off (clothes or hide);
he undressed; he stripped**

שְׁלִיחַ עָרְטָלָי וְרָמִי מִסָּאנִי (כתובות סה, רע"ב ורשי"י שם)
stripped naked but wearing shoes

* In א"ס, this verb is used in the sense of *sending a message*, in contrast to שְׁלַח, which appears just before it in the sense of *sending an object*.

שִׁילָהִי* constr.

סוף the end of; the conclusion of

אָמַר רַב כְּהָנָא: הָוָה יִתְבַּנָּא בְּשִׁילָהִי פִירְקָה דְּרַבָּא ... (בבא מציעא סד, א ורשי"י שם)
Rav Kahana said: I was sitting (in the audience) at the conclusion of Rava's lecture ...

* This Aramaic noun is also used in Modern Hebrew, where it is often spelled שִׁלָּהִי.

שִׁינְיָא

תִּירוּץ resolution (of a difficulty); answer

For an example — see the next entry.

שִׁינְיָא דְּחִיקָא תִּירוּץ דְּחוּק

a forced reply; a strained solution

שִׁינְיָא דְּחִיקָא לֹא מְשַׁנְיָנָא לָךְ. (בבא קמא קו, א ושי"נ)
We do not respond to you (with) a forced reply.

SEE: שְׁנִי

שִׁינְיָא

Two different explanations have been offered for this term (of affection) that Sh'muel uses when addressing his distinguished student, Rav Y'huda b. Y'hezkel.*

(1) שְׁנָן; גְּדוֹל הַשָּׁנִים having large teeth

(2) שְׁנָן sharp; keen (in Torah learning)

For an example — see שְׁנָן ושי"י.

* Both explanations and etymologies are given by R. Nathan of Rome in his *Arukh*.

שִׁיעָבוֹד; שִׁיעָבוֹדָא שְׁעָבוֹד SEE:

שִׁיפּוּלִי* constr.

שׁוּקִי the edge of; the hem of; the bottom of
וְנָקְטִי לִיהּ בְּשִׁיפּוּלִי גְלִמְיָהּ (תענית כג, ב)
take hold of him by the hem of his garment

* This Aramaic noun is also used in Modern Hebrew, where it is often spelled שִׁפּוּלִי.

שִׁיפּוּרָא שׁוּפָר שׁוּפָר

Besides the blowing on Rosh HaShana, the sound of the shofar was sometimes used to herald an important announcement.

נָפַק שִׁיפּוּרָא מִבֵּית רַבָּן גַּמְלִיאֵל דְּשָׁכִיב. (ב"מ נט, טע"ב)
The [sound of the] shofar issued forth from Rabban Gamliel's house [indicating] that he had died.

שִׁירָא מָשִׁי מָשִׁי silk

שִׁירָא/שִׁירָאִין בְּגָדֵי מָשִׁי silk garments

רַב הוּנָא קָרַע שִׁירָאִי בְּאַנְפֵי רַבָּה בְּרִיהּ (קידושין לב, א)
Rav Huna tore silk garments in front of his son Rabba

שִׁית f. שֶׁשׁ six

שִׁיתָא שֶׁשָׁה six

בְּשִׁבּוּתִיהָ/שְׁבֻבּוּתִיהָ בְּשִׁכְנוּתוֹ; בְּשִׁכְנוּתוֹ

in his vicinity; in his neighborhood

הָנָהוּ בְּרִינְיָא דְּהוּוּ בְּשִׁבּוּתִיהָ דְּר' מֵאִיר ... (ברכות י, רע"א)
There were some outlaws in the vicinity* of R. Méir ...

* Literally: "in his vicinity, that of R. Méir"

שִׁיבְסָר/שְׁבֻסָר שְׁבַעָה עָשָׂר seventeen

שִׁיבְסָר/שְׁבֻסָרִי f. שְׁבַע עָשָׂרָה seventeen

שִׁיטָּה¹ (שִׁיטָּין, pl.) line; row

הָרְחִיק אֶת הַעֲדִים שְׁנֵי שִׁיטָּין מִן הַתֵּבָה — פְּסוּל. (ב"ב קסב, א)
[If the signatures of] the witnesses were placed two lines away from the text [of the document], [the document] is invalid.

שִׁיטָּה²; שִׁיטָּתָא* a line of reasoning;

system; opinion; a (halakhic) position

קָם אֲבֵי בְּשִׁיטָּתִיהָ דְּרַבָּא. (שבת צב, א)
Abbayé adopted the (halakhic) position of Rava.

* The first form is Hebrew, and the second is Aramaic.

SEE: מוֹחֲלַת הַשִּׁיטָּה

שִׁינְיָא (שִׁינְיָא, f., שִׁינְיָא, m. pl.) שִׁינְיָא; קָשׁוּר

belonging; subject (to); connected (with)

שִׁינְיָא בְּמִצְוֹת (בבא קמא טו, רע"א)

subject to the commandments

שִׁינְיָא* (שָׁל פֻּעַל: מְשַׁאֵל/מְשִׁייל, prt., לִישְׁוִיל, fut.,

לִישְׁוִילִי, inf.) שָׁאֵל he asked; he borrowed

* This verb in the binyan has the same meaning as the kl form, שָׁאֵל. For an example, see that entry.

שִׁינְיָא (שָׁרָה) prt. מוֹרָח rubbing

שִׁינְיָא לֵה לְבָרְתִּיהָ בְּגוֹהַרְקִי דְּעָרְלָה (פסחים כה, ב ורשי"י שם)

[Rabina] was rubbing his daughter* (for medicinal purposes) with the undeveloped fruit of "oria" (= fruit of a tree less than three years old)

* Literally: "her, his daughter"

שִׁינְיָא (שָׁרָה פֻּעַל: מְשַׁאֵל, prt., שִׁינְיָא, inf.) שִׁינְיָא; הִשְׁאִיר

he left out; he omitted; he left over

בְּשָׂדָה לֹא שִׁינְיָא וְלֹא מִידִי (בבא בתרא סב, ב)
in the field [itself], he has not left over anything at all
SEE: תָּנָא וְשִׁינְיָא

שִׁינְיָא/שִׁינְיָא; שִׁינְיָא* caravan

אִיקָא שִׁינְיָא דְּאָזְלִי וְאָתְנוּ הָתָם (בבא קמא קיב, טע"ב)
there are caravans that come and go there

* The first two forms are Hebrew, and the third is Aramaic.

שִׁינְיָא/שְׁכָרָא שְׁכָר

an intoxicating beverage; beer

מָהוּ לְקַדּוּשֵׁי אֲשִׁיכָרָא? (פסחים קז, א)
What is the halakhic ruling [with regard] to reciting kiddush over beer?

and one may state neither a halakha nor an aggada in a house of mourning.

SEE: שְׁמֵתָא

שְׁמוֹתֵי מַתְלִמְדֵי שְׁמַאי*

a disciple of the school of Shammai

הַיָּאֵד מְנִיחִין דְּבָרֵי חֻקִּים וְעוֹשִׂין כְּרִי אֱלִיעֶזֶר — חֲדָא: דְּרִי אֱלִיעֶזֶר שְׁמוֹתֵי הוּא, וְעוֹד: יְחִיד וְרַבִּים, הֲלָכָה כְּרַבִּים... (שֶׁבֶת קֶלֶב וְרִ"ת, וְרִשִׁי, וְתוֹסִי שֶׁם: עִי נִדָּה זָב, וְרִשִׁי, וְתוֹסִי, וְתוֹסִי הָרִאשִׁי שֶׁם)

how can they disregard the opinion of the Hakhamim and follow [the opinion] of R. Eliezer — (in view of the following facts) firstly: that R. Eliezer is a disciple of the school of Shammai, and furthermore: [when] an individual [authority disagrees] with many [authorities], the halakha follows the many...?!

* This explanation is preferred by R. Hananel, the Arukh, and the Tosafot. Another explanation, *excommunicated*, is given by Rashi and mentioned in the Arukh. According to the latter explanation, see שְׁמֵתָא and שְׁמֵתָא.

שְׁמֵתָא (שְׁמֵתָא: שְׁמֵתָא)

he removed; he detached

אֲדָהֳקִי וְהָכִי שְׁמֵתָא וְאֶכִּיל פִּירִי. (בבא בתרא קסט, רע"ב)
In the meantime he would be removing the fruit and eating [it].

שְׁמֵיהָ ... (שְׁמֵיהָ ...)

[As for] ... its name is ...; ... is considered valid

כִּיבוּשׁ יְחִיד שְׁמֵיהָ כִּיבוּשׁ. (גיטין ח, רע"ב)
The conquest (of additional territory) by an individual is considered a valid conquest (and thus this territory becomes an integral part of Eretz Yisrael).

SEE: שֶׁם

מִשְׁמָה דְּ— "מִשְׁמֹל שֶׁל", בְּשֶׁם

"from his name, [that] of ..."; in the name of
וַיְתִיב רַב חֲסִידָא וְקָאָר מִשְׁמָה דְּרַב הוּנָא ... וְהוּא יְתִיב רַב חֲסִידָא וְקָאָר מִשְׁמָה דְּנַפְשִׁיהָ ... (פסחים קא, ב)
Rav Hisda was sitting and expounding in the name of Rav Huna ... and subsequently Rav Hisda was sitting and expounding in the name of himself (= in his own name) ...

SEE: ... מִשְׁמֹל ר' ... מִשְׁמֹל ר' ...

מִשְׁמָה דְּגִמְרָא בְּשֶׁם מִסְרָת

quoting an accepted tradition (current in the beth midrash)

ר' מֵאִיר ... מַעֲשֵׂר רִאשׁוֹן אֶסּוּר לְאִרִּים ... מֵאִיר סְעֻמָּה דְּרִי מֵאִיר? אָמַר רַב אֲחָא בְּרִיה דְּרַבָּה מִשְׁמָה דְּגִמְרָא (יבמות פה, טע"ב-פורע"א ורש"י שם)

R. Méir ...: The first tithe is forbidden to non-Kohanim ... What is R. Méir's reason? ... Rav Aha the son of Rabba stated, quoting an accepted tradition

SEE: גִּמְרָא

R. Banna'a used to say: [As for] anyone who engages in the study of Torah for his own sake, his Torah will become an elixir of life for him.

SEE: שוֹם

מִשְׁמָה רְאִיָּה

[Can you really bring] a proof from there?!
This rhetorical question is used in the following situation: A halakhic issue is the subject of controversy between two tannaitic opinions expressed in a baraita. One tanna attempted to support his halakhic opinion by citing evidence from a specific incident that took place in tannaitic times (or, in some cases, from a pasuk). With the rhetorical question מִשְׁמָה רְאִיָּה, another tanna introduces a refutation of that proof. In his refutation, the latter tanna argues that the incident (or pasuk) cited is not analogous to the case under halakhic debate.

מִשְׁנָה: סוּכָה גְבוּהָה לְמַעַלָּה מִעֲשָׂרִים אַמָּה כְּסוּלָה, וְרִי יְהוּדָה מְכַשֵּׁר. (סוכה ב, רע"ב: מִשְׁנָה פ"א מ"א)

תַּלְמוּד: אָמַר ר' יְהוּדָה: מַעֲשֵׂה בְהִילָנִי הַמְלַכָּה שְׁהִיתָה סוּכָתָה גְבוּהָה מִעֲשָׂרִים אַמָּה, וְהָיוּ זָקֵנִים נִכְסְוִין וְיוֹצְאִין לָשֶׁם וְלֹא אָמְרוּ לָהּ דָּבָר. אָמְרוּ לוֹ: מִשְׁמָה רְאִיָּה?! אֲשֶׁה הִיתָה וְכַסְתָּהּ מִן הַסּוּכָה. (שם ב, ב ע' שֶׁבֶת כט, ב ורש"י)

MISHNA: A sukkah more than twenty cubits tall is invalid, but R. Y'huda declares [it] valid.

TALMUD: R. Y'huda said: There was an incident involving Queen Heleni* whose sukkah was taller than twenty cubits, and the elders were entering it and departing from it and said nothing (against its validity). [The Hakhamim who invalidated such a sukkah in the mishna] said to him: [Can you really bring] a proof from there? She was a woman and [thus] exempt from [the mitzva] of sukkah.

* This queen was a convert to Judaism.

הַשְׁמָד; שְׁמֵדָא * the destruction (of Judaism)

* The first form is Hebrew, and the second is Aramaic.

SEE: גְּזִירַת מַלְכוּת

שְׁמוּעָה

(1) report

שְׁמוּעָה רְחוּקָה (מוֹעֵד קָטָן כ, א)
a report [of a death received thirty days] late

(2) tradition

הוּא אוֹמֵר מִפִּי הַשְׁמוּעָה, וְהוּא אוֹמֵר: כֵּן הוּא בְּעִינֵינוּ. (סנהדרין פח, טע"א)

He states: [My halakhic opinion is based] upon tradition, and they state: This is [how the halakha seems to be] in our eyes (= based upon our own reasoning).

(3) halakha

וְאִין אוֹמְרִים שְׁמוּעָה וְהִנֵּחָה בְּבֵית הָאֲבֵל. (מו"ק כג, רע"א)

שֶׁם (שׁוֹם: שְׁיִים) שֶׁם; הָעֵרִיד; אָמַד
he estimated; he appraised; he evaluated
בְּדִנְיָקָא שְׁיִימִין. (בבא קמא ו, ב, ז, א)
We appraise (the damage) from [the best property of] the victim.

שֶׁם; שׁוֹם; שְׁמָא*

(1) name**

שְׁמָא בְּשֶׁמָא מִיחֲלָף. (גיטין יא, א ע"פ כת"א)
[One] name is interchanged with [another] name.

(2) a halakhic category; a halakhic principle

לֹא מִן הַשֶּׁם הוּא זֶה, אֲלָא מִשּׁוֹם ... (פסחים פד, א)
This is not because of the halakhic principle (just cited), but because of (this halakhic principle) ...

(3) a Biblical prohibition; a pasuk

כָּל הַכּוֹבֵשׁ שְׂכָר שְׂכִיר עוֹבֵר בְּחֻמְשָׁה שְׁמוֹת הַלֵּלוּ וְעָשָׂה. (בבא מציעא קיא, א)

Anyone withholding the wages of a hired man transgresses these five Biblical prohibitions and [one] positive commandment.

... לֹקוּין וְשִׁלְמוּן, שְׁלֹא הַשֶּׁם הַמְבִּיאֵן לִידֵי מָכּוֹת מְבִיאֵן לִידֵי תְשׁוּמוּת. (מכות ד, טע"א ורש"י שם: מִשְׁנָה פ"א מ"ב)
[These witnesses who have been convicted of false testimony] are flogged and must (also) pay compensation, because the pasuk that subjects them to lashes is not [the same pasuk] that subjects them to monetary compensation.

* The first form is Hebrew, the second is used in both Hebrew and Aramaic, and the third is Aramaic.

** הַשֶּׁם (with the definite article) often denotes the name of God, as in לֵב, ט, ב.

SEE: שׁוֹם, כְּשֶׁם שֶׁ-, (ל) שֶׁם

בְּשֵׁם in the name of; on behalf of

כָּל הָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ מְבִיא גְּאוּלָּה לְעוֹלָם. (אבות פ"ו מ"ו; מגילה טו, א)

Anyone who quotes a statement in the name of its author is bringing redemption to the world.

* The sixth chapter of Pirké Avot, which is also known as *for the sake of*, is not an integral part of the Mishnaic tractate but a collection of baraitoth.

SEE: מִשְׁמָה דְּ— מִשְׁמֹל, מִשְׁמָה דְּ—

כְּשֶׁם שֶׁ— just as

SEE: כְּשֶׁם שֶׁ—

לְשֵׁם/לְשׁוֹם for the name of;

for the sake of; for the purpose of

כָּל מַעֲשֵׂי לְשֵׁם שְׁמִים (בִּיצָה טז, א)

All his actions [were done] for the sake of Heaven.

לְשֵׁם is often used with personal-pronoun suffixes:

for his/its own sake

for her/its (f.) own sake

הָיָה רִי בְּנֵאָה אוֹמֵר: כָּל הָעוֹסֵק בְּתוֹרָה לְשֶׁמָּה, תּוֹרָתוֹ נֶעֱשִׂית לוֹ סֵם חַיִּים. (תענית ז, א)

שְׁלִיחַ צִיבּוּר מוֹצִיא אֶת הַרְבֵּים יְדֵי חוּבָתוֹ. (ראש השנה לג, ב)
The leader of public prayer
performs the duty in behalf of the congregation (who listen to his recitation of the Amida).

* See note under חָזַן.

** The first form is Hebrew, and the second is Aramaic.

שְׁלִים* (שֶׁלֶם: שְׁלִים) (pass. prt. גִּמְרָא; הַשְׁלֵם)

it was finished; it was completed

וְשְׁלִים עִיבִידָתָא בְּכִלְתָּא דְּיוֹמָא (בבא מציעא עז, א)
and the work was completed in half a day

* A plural form of the active participle, שְׁלִים/שְׁלִים, also occurs a few times with the same meaning.

שְׁלִים (שֶׁלֶם פֻּעַל: מְשַׁלֵּם, שְׁלֵם, fut. שְׁלֵם, imp. שְׁלֵם)

he paid

מִמּוֹן מְעֻלָּא בְּעֵי שְׁלומִי לִיה (גיטין ג, רע"ב)
he must pay him the full value

בְּשֶׁלָּמָא "בְּשָׁלוֹם"; נוֹחַ הַדָּבָר

"at peace"; it is appropriate; it is reasonable
This term is generally used to introduce a difficulty, as in the next entry.*

* In נזיר מז, טע"א — it introduces a halakhic problem, as sometimes does.

SEE: אֵי אֲמַרְתָּ בְּשֶׁלָּמָא

בְּשֶׁלָּמָא ... אֲלָא ... נוֹחַ הַדָּבָר ... אֲלָא ...

[This] is reasonable (with regard to one case or according to one opinion), but (regarding the other case* or according to the other opinion**) ...

בְּשֶׁלָּמָא שׁוֹמֵר חֻסָּה מִשְׁתַּבֵּעַ דְּלֹא פָּשַׁע בֵּה, אֲלָא שׁוֹמֵר שְׂכָר — אֲמַאי מִשְׁתַּבֵּעוּ כִּי לֹא פָּשַׁע נִמְי, שְׁלומִי בְּעֵי (ב"מ פב, טע"ב)

[The case of] the unpaid watchman is reasonable [for] he swears that he was negligent with regard to it (= that for which he accepted responsibility), but about what would the paid watchman swear? Even if he was not negligent, he must pay!

בְּשֶׁלָּמָא לֹאֲבֵי יִתְחָא *** אֲלָא לְרַבָּנָא מְשַׁלָּמָא (בבא בתרא יז, ב)
It is appropriate according to [the opinion of] Abbaye, but according to Rava it is difficult!

* In this usage, this formula functions like the entry תִּנְיָן.

** In this usage, this formula functions like the entry הִנֵּחָה.

*** The words בְּשֶׁלָּמָא and יִתְחָא reinforce each other.

שְׁלָף (שֶׁלַף: שְׁלָף, prt. לְמִשְׁלָף, inf.)

שְׁלָף (שֶׁלַף פֻּעַל: מְשַׁלֵּף, prt. שְׁלֹפִי, inf.)

שְׁלָף, חֲלָץ; הוֹצִיאָה; עָקַר

he took off; he removed; he uprooted

אָמַר לִיה רַב קְהֵנָא לְשִׁמּוֹנִי: מִמָּאי דְּהָאִי "וְחֲלָצָה נִעְלָה מִעַל רַגְלִי" מִשְׁלָף הוּא ...? (יבמות קב, ב)

Rav Kahana said to Sh'muel: Where is the proof that this [expression] "and she shall perform 'halitza' on his shoe from his foot" means "removing" ...?

שָׁמַע (שמע: שמע. act. prt. שמע. pass. prt. שמע. ליפע) **he heard; he listened; he accepted; he derived** (inf. לשמע. imp. שמע. fut. שמע)
 For examples, see the next three entries.
 SEE: שמע ליה דאמר, ברייתא/מיתניא לא שמע ליה, לא שמע לי כלומר לא סבירא לי

שָׁמַע מִינָהּ שָׁמַע מִמֶּנָּהּ לְמַד מִמֶּנָּהּ

Deduce from it! (= There is proof from here!)
 This expression introduces an inference that the Talmud has drawn from the text of a mishna, a baraita, or an amora's halakha. Sometimes the expression is repeated after the inference for emphasis.

שמע מינה: [שמע] בעי הסיבה. שמע מינה! (פסחים קח, סע"א)
Deduce from it: [A waiter] is required to recline [at the Seder table]. Deduce from it!

SEE: אלא לאו

שָׁמַע מִינָהּ תֵּלֶת

Deduce from it three!
 Three separate halakhoth may be derived from the statement or from the incident that has just been quoted in the Talmud.

For examples — see סע"א ושמ"ה, סע"א

שָׁמַע מִינָהּ תֵּרַתִּי שָׁמַע מִמֶּנָּה שְׁתֵּי

Deduce (or "you may deduce") from it two (halakhoth)!

In most instances, this assertion marks the conclusion of a proof that both of the halakhic points under discussion should be derived from the same pasuk.

(1) "וְטָמֵא טָמֵא יִקְרָא" טומאה קורא לו ואומרת לו: פרוש!
 (2) והוא מביע ליה לכתנא: "וְטָמֵא טָמֵא יִקְרָא" צריק להודיע צערו לרבים, ורבים מבקשים עליו רחמים. (3) אם כן, לכתוב: "וְטָמֵא יִקְרָא" מאי "וְטָמֵא טָמֵא"? שמע מינה תרתי! (מועד קטן ה"א ע"פ ויקרא יג:מה)

(1) "And he (= the person suffering from tzara'ath) shall cry out: 'Unclean! Unclean!'" [Thus] impurity cries out [to the passerby] and tells him: "Keep off!"
 (2) That [Biblical passage] is needed by him for [the halakha] stated (in a baraita): "And he shall cry out: 'Unclean! Unclean!'" [Thus] he should make his distress known to the public, so that the public will pray in his behalf. (3) If so (= that only the latter halakha is indicated by this passage), let [the Torah] write: "And he shall cry out: 'Unclean!'" Why [does it write:] "Unclean! Unclean!?" You may deduce from it two (halakhoth)!

שָׁמַע * שָׁמַע שָׁמַע
 an attendant; a servant (often a disciple serving his master)

מסתמך ואזיל ר' ינאי אכתמא דר' שמלאי, שמעיה. (בבא בתרא קיא,א)
R Yannai [was] walking along leaning against the shoulder of R. Simlai, his attendant.
 * The verb שמע, he ministered to or he served, is also found in the Talmud.

שָׁמַעְתָּא (שמעתא. pl.)

(1) שמועה; הלכה **a tradition; a halakha** (or an explanation of a halakha) of an amora
 מר אמר ליה: ליקא מר שמעתא? ומר אמר ליה: ליקא מר אנדעתא? (בבא קמא ס"ב ע"פ כתי")
One said to him: Would the master say a halakha? But the other said: Would the master say an aggada?

תלת מתניתא ותרת שמעתא (נדה כו, סע"א ועי' רש"י)
three baraitoth and two (amoraic) halakhoth

עבד רב נחמן עובדא גבי רש גלותא בשמעתיה. (ב"מ סו,א)
Rav Nahman issued a halakhic ruling with regard to [the case of] the exilarch in accordance with his own halakha.

(2) למוד הלכה **the study of halakha**
 יומא חד משכתיא שמעתא. (כתובות סב,ב)
On one occasion the study of halakha kept him (late).
 SEE: שמעה

שמעתי (שמע)
I received (a halakha from my teachers)

זו לא שמעתי, כיצא בה שמעתי. (מגילה כב, רע"א ועוד)
I have not received [a halakha about] this [case]; I have received [a halakha about a case] similar to it.

שמשי
 SEE: בי שמשי

שְׁמַתָּא (שמת פעל: קשמת. prt. לשמת. fut. לשמותי. inf.)
הִקְרִים; he excommunicated; he banned
 שמתיה ועבריה ואכריז אבישריה דטרפה הוא. (חולין יח,א)
[The rabbi] excommunicated him (= the ritual slaughterer), removed him (from his job) and announced that his meat (that he had slaughtered) was "t'refa" (and hence forbidden to be eaten).
 SEE: שמותי and its note

שְׁמַתָּא/שְׁמַתָּא נְדוּי
excommunication
 ליהוי ההוא גברא בשמתא! (מועד קטן יז,א)
May "that fellow" (= you) be under excommunication!
 * On the same page, Rav and Sh'muel dispute the etymology of this word.

שָׁנָא (שני: שאני/שני. prt.)
it differed; it was different; it made a difference
 For examples — see שָׁנָא and לָא שָׁנָא

שָׁנָא מַר
 SEE: (ש)נאמר

שָׁנָא (שני: שונה. act. prt. שנוי. pass. prt. ישנה. fut. לשנות. inf.)

(1) **he did [it] again; he repeated**
 חייב אדם לקרות את המגילה בלילה ולשנותה ביום (מגילה ד,א)
a person is obligated to read the scroll (of Esther) at night and to read it again during the day

(2) **he taught; he stated**
 שנו חכמים בלשון המשנה. (אבות: ריש פ"ו, "קנין תורה")
The ḥakhamim taught in the language of the Mishna.

(3) **he learned; he studied (the oral Torah)**
 אמר לו: בני קרית? ... שנית? (בבא בתרא ח,א)
He said to him: My son, have you read (Scripture)? Have you studied (the oral Torah)?

(4) **it was different****
 הורו בית דין, ונדעו שטעו, וחזרו בהן ... והלך וישע על פיהן ... ר' אליעזר אומר: ספק. איזהו ספק? ושב לו בתוך ביתו — חייב: הלך לו למדינת הים — פטור ... מה שנה זה מן היושב בביתו? (הוריות ג,ב; משנה פ"א מ"ב)

[If] the court ruled, and [then the judges] realized that they had erred and reversed themselves ... and he went and acted in accordance with their (original) ruling ... R. Eliezer says: There is a doubt (about his guilt). Which case is treated as a doubt (requiring him to bring a suspensive guilt offering, [if] he stayed in his house — he is obligated (to bring a suspensive guilt offering); [if] he went overseas — he is exempt How is this [person who went overseas] different from one who stays in his house?

* See the note on the entry שם (ב).
 ** This meaning is occasionally found in Biblical Hebrew, as in אֵינִי ה' לֹא שְׁנִיתִי (מלאכי ג,ו)
 SEE: כאן שנה רבי, תברא מי ששנה זו לא שנה זו, משנה, תנא, (ב)מחלוקת שנויה

שָׁנָא (שני)
they taught ...
 This verb is used at the end of a sentence limiting the scope of a mishna or a baraita to particular circumstances. The limitation often resolves a difficulty.

משנה: העובר לפני התיבה ביום טוב של ראש השנה — השני מתקיע. (ראש השנה לב,ב; משנה פ"ד מ"ז)
תלמוד: ... תקיעה נמי נעבד בראשון, משום דזרזין מקדימין למצוות! אמר ר' יוחנן: בשעת השקד שנו. (שם)
MISHNA: [Regarding those] who pass before the ark (to lead the prayers) on the holyday of Rosh HaShana, the second one (who leads the Musaf prayer) directs the blowing (of the shofar).

TALMUD: ... let us have the blowing performed by the first one (who leads the Shaḥarith prayer), since the zealous perform mitzvot early! R. Yohanan said: They taught [this mishna] with regard to a time of

religious persecution (when the government forbade blowing the shofar in the morning).

SEE: לא שנו אלא ... אבל ...

SEE: שאני

שָׁנָא (שני פעל: משני. prt. לישני. fut. לשנוי. inf.)
 (1) **he resolved (a difficulty); he answered** תרץ
 איתיביה כל הני תיובתא, ושני ליה כדשנינו. (ביצה יח, סע"א)
He refuted him [with] all these refutations, and he answered him as we had answered.

(2) **he changed; he made a distinction** שנה
 מדשני קרא כדיבוריה (קידושין לה,ב ע"פ ויקרא יט:בז)
since Scripture made a distinction in its [mode of] expression (by using a plural suffix in the first clause and a singular suffix in the second clause)

SEE: שינוא, מחזורתא

שְׁנֵי כְּתוּבִים הֵבִיאוּ כְּאֶחָד אֵין מְלַמְדִּין

Two Biblical passages that present the same point do not teach (about other cases).

A analogy may not apply a halakha that has already been stated in two Biblical passages to other cases. Since the halakha had to be stated in both passages, neither passage was capable of extending the halakha to other cases.

ניהו שן ועין כשני כתובים הבאים כאחד, וכל שני כתובים הבאים כאחד אין מלמדין (קידושין כד, סע"א ורש"י שם וש"נ ע"פ שמואל כ"ב:כ"ז)

Let [the cases of] "a tooth" and "an eye" (where their deprivation causes a heathen slave to go free) be two Biblical passages that present the same point, and whenever two Biblical passages present the same point, [they] do not teach [about other cases, e.g., regarding the deprivation of other limbs]!

If it can be shown that the cases in the two passages are significantly different from each other so that it was indeed necessary for the halakha to be stated in both passages, then the analogy may indeed be applied to other cases.

צריקא: דאי כתב רחמנא שן, הוה אמינא אפילו שן דחלב, כתב רחמנא עין ואי כתב רחמנא עין, הוה אמינא מה עין שגברא עמו אף כל שגברא עמו, אבל שן לא; צריקא. (קידושין כד, סע"א-רע"ב)

It is necessary: for if the Torah had written [only the case of] "a tooth," I would have said even [the deprivation] of a baby tooth [would cause the slave to go free, hence] the Torah wrote "an eye" (an organ that ordinarily lasts a lifetime); and if the Torah had written [only the case of] "an eye," I would have said just as an eye is created with him (= together with the rest of his body) so too every limb that is created with him [would cause the slave to go free], but [the deprivation of] a tooth [that develops later] would not.

It is necessary [to state both, and so their halakha can be applied to other limbs as well].

* This rule is the majority view, held by the Hakhamim, but it is disputed by R. Y'huda in לה, א. See: בְּנִין אָב

שְׁעָבַד (עבד שְׁעָבַד: משַׁעֲבֵד, a. prt. משַׁעֲבֵד, p. prt. משַׁעֲבֵד);
שְׁעָבִיד (עבד שְׁעָבִיד: משַׁעֲבֵד, a. prt. משַׁעֲבֵד, p. prt. משַׁעֲבֵד)

he enslaved; he subjugated
he subjugated himself (ב"מ יג, רע"א)
* The first verb is Hebrew, and the second is Aramaic.

שְׁעָבִיד/שְׁעָבִיד; שְׁעָבִיד/שְׁעָבִיד

subjugation; a mortgage; a lien
דָּבָר תּוֹרָה, אֶחָד מִלֵּוָּה בְּשִׁטָּה וְאֶחָד מִלֵּוָּה עַל פֶּה, גִּזְרָה מִנְּקֻטִּים
מְשֻׁעָבָדִים. מֵאִי טַעְמָא? שְׁעָבִיד דְּאוֹרְיָתָא. (ב"ב קע"ב)
According to Torah law, both a loan supported by a promissory note and an oral loan may be collected from subjugated properties. What is the reason? The [automatic] mortgaging [of properties to a debt] is [a halakha] of Biblical status.

* The first forms are Hebrew, and the latter are Aramaic.
SEE: נְקֻטָּה מְשֻׁעָבָדִים

שְׁפִיר

good; (it is) well; (it is) satisfactory טוב
This adjective is often used at the end of a clause introduced by either אִם (ב)שְׁלָמָא, or הִנֵּיחָא.

אי אִמְרַת בְּשָׁלָמָא מְשֻׁם כְּבוֹד אָבִיו — שְׁפִיר. (סנהדרין מ"א)
If you agree that [this regulation was enacted] on account of respect for his father — [it is] well.

שְׁפִיר דְּמִי "דוֹמָה יָפָה", מִתֵּר

[it is] considered proper; [it is] permissible
כָּל מִידָּה דְּאֵתִי מְמִילָא שְׁפִיר דְּמִי. (שבת יט, סע"א)
Everything (= every Sabbath labor) that occurs automatically is permissible.

SEE: דְּמִי

שְׁפִיר קְאָמַר לֵיהּ/לְהוּ יָפָה הוּא אֹמֵר לוֹ/לָהֶם

"He is telling him/them well!" He is refuting him (= his colleague) very convincingly!
Sometimes a mishna or a baraita presents a controversy between two tannaim in which one tanna poses an argument against his colleague that is not refuted. Thereupon the Talmud remarks that the tanna has indeed formulated an impressive argument against his colleague's position. By implication, the Talmud is asking what reply could have been presented by that colleague in his own defense. Then the Talmud proposes a possible defense that the latter tanna might have presented.

בְּרִייתָא: מֵאִמְתִּי מִתְחִילִין לְקָרוֹת שְׁמַע בְּעָרְבִין? ... ר' מֵאִיר
אֹמֵר: מִשְׁעָה שֶׁהַכֹּהֲנִים טוֹבְלִין לְאָכֹל בְּתוֹמָתָן. אִמְרַן לֹר'
יְהוֹדָה: וְהֵלֵא כְהֲנִים מִבְּעוֹד יוֹם הַסּוּבְלִים?
תַּלְמוּד: שְׁפִיר קְאָמַר לֵיהּ ר' יְהוֹדָה לֹר' מֵאִיר: וְר' מֵאִיר הָכִי
קְאָמַר לֵיהּ: ... אֲנָא אֲבִין הַשְׁמָשׁוֹת דְּר' יוֹסִי קָא אֲמִינָא, דְּאִמְרַן
ר' יוֹסִי: בֵּין הַשְׁמָשׁוֹת קְהָרַף עֵין — זֶה נִקְנֵס, וְזֶה יוֹצֵא, וְאִי
אֲפָשֶׁר לְעַמּוֹד עָלֶיךָ. (ברכות ב, סע"ב)

BARAITHA: From when may we begin to recite the Sh'ma at night? ... R. Méir says: From the time the kohanim immerse themselves (just before twilight) in order to eat their t'ruma. R. Y'huda said to him: But don't the kohanim immerse themselves while it is still day?!

TALMUD: R. Y'huda is refuting R. Méir convincingly! But this [is what] R. Méir could say to him: ... I am speaking of "twilight" [according to the definition] of R. Yosé, for R. Yosé says: "Twilight" is as [long as] the twinkling of an eye — one (= night) enters, and the other (= day) leaves, and it is impossible to discern it. (Thus, the immersion of the kohanim takes place late enough to be termed "the time when people go to sleep," in accordance with בְּשָׁכְבָּךְ in the Torah.)

שְׁפִיר קְאָמַרְתָּ

You are saying well!
יָפָה אִמְרַתָּה אֹמֵר:
This expression is used by one amora to express his agreement with the statement of his fellow amora.

For an example — see כתובות קט"ב.

שְׁקַל

(שְׁקַל: שְׁקוּל, act.prt. שְׁקוּל, pass.prt. שְׁקוּל, fut. שְׁקוּל)
he weighed; he balanced; he weighed out (in payment); he contributed (half a shekel); he considered

אֵין בֵּית דִּין שְׁקוּל. (סנהדרין ב, רע"ב: מִשְׁנָה פ"א מ"ו)

A court should not be weighted evenly. (= It should not have an even number of judges.)

SEE: תָּקַל, the parallel Aramaic verb.

שְׁקַל

(שְׁקַל: שְׁקוּל, act.prt. שְׁקוּל, pass.prt. שְׁקוּל, fut. שְׁקוּל)
he took

לְקַח; נָטַל

שְׁקוּלָא טִיבוּתִיד וְשָׂדִינָא אֲחִיזָרִין (בבא מציעא סג, רע"ב וש"נ)
May your favor be taken and cast among the thorns!
(= You are not doing me any favor!)

חַד שְׁקוּל וְטָרִי** בְּחֵדִי רַבִּינָא (חגיגה י"א, ב)
one [student] "takes and gives" (= discusses the halakhic topic) with his teacher

* Do not confuse this Aramaic verb with the Hebrew verb of the previous entry.

** The Aramaic expression שְׁקַלָא וְטָרִינָא, literally taking and giving, is used in Modern Hebrew in the sense of discussion, debate, or negotiations — just like the Hebrew וָמָתָן. Compare the English expression, give and take.

שְׁקַל

shekel
This silver coin or weight was equal to two silver dinars, i.e., half a sela*, in Talmudic times.

* The Biblical shekel, שְׁקַל הַקֹּדֶשׁ, was double the value of the Talmudic shekel and equal to the Talmudic sela. Targum Onkelos consistently translates the Biblical word shekel as שקל, e.g., on לֵיג, שמות. See the table of coins and weights in Appendix II.

שָׂרָא (שָׂרִי: שָׂרִי, act.prt. שָׂרִי, pass.prt. שָׂרִי, fut. שָׂרִי)

(inf. מְשַׁרְא)

(1) הִתִּיר (קָשָׁר)
he untied; he unraveled

שָׂרִי חַד, וְקָטַר חַד. (שבת ע"ב)

He unties one [knot], and he ties another.

(2) פָּתַר

he solved; he settled
שָׂרִי לֵיהּ תִּגְרִיָּה! ... (קידושין ע, רע"ב וע"ר רש"י שם)
Settle his case ...!

(3) הִתִּיר (אִיסוּרָא) נָתַן לְשׁוֹת

he permitted
כָּל דְּאָסֵר לֹן רַחֲמֵנָא, שָׂרָא לֹן קוּוֹתִיָּה. (חולין קט"ב)
[For] everything that the Merciful (God) has forbidden to us [in the Torah], He has permitted us [something similar to it].

he forgave

(4) מָחַל

שָׂרָא לֵיהּ מַרְיָה! (יומא פ"א)
May his Master forgive him (for his misdeeds)!

he began

(5) הִתְחִיל

מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ, שָׂרוּ חֲכִימֵינָא לְמִיחֵי קִסְפֵּינָא (סוטה מט, סע"א: "מִשְׁנָה פ"ט מ"י")
from the day the Beth HaMikdash was destroyed, the hakhamim began to be [only] like school teachers

he broke bread*

(6) בָּצַע

לְיִשְׂרָאֵל לֹן מָר! (ברכות מו, רע"א וע"ר רש"י שם)
Let the master break bread for us!

* The noun שִׁירוּתָא, a meal, is also found occasionally.

one-sixth

שְׁתִּיקָא * שְׁתִּיקָא

* The first form is Hebrew, and the second is Aramaic. See the table of fractions in Appendix II.

drinking

שְׁתִּיקָא (שתי) שוֹתָה

SEE: אִישְׁתִּי

SEE: שִׁיתִין

שְׁתִּין

שְׁתִּיקָא

(שתיק: שְׁתִּיק, act.prt. שְׁתִּיק, fut. שְׁתִּיק, inf. מִשְׁתִּיק)
he was silent
SEE: אִישְׁתִּיק

ותו לא מידי ועוד לא כלום.

There is nothing more [to be said about this issue].

This expression is used to signify the end of some Talmudic discussions.

For an example — see שם ושם ושם.

ותו ליכא והא איכא ואין עוד? והלא יש ...!

But are there no more? Behold there is ...! This formula introduces a difficulty: How could the tanna or amora declare that there is a specific number of instances of a certain phenomenon, when we have discovered (at least) one more instance?!

אמר רב הונא: בשלשה מקומות נחלקו שמאי והלל ... ותו ליכא? והא איכא: הלל אומר: לשמוע, ושמאי אומר: שלא לשמוע! (שבת טו,א)

Rav Huna said: In three places Shammai and Hillel disagreed ... But are there no more? Behold there is [the following instance]: Hillel says: One must lean [his hands upon the head of an animal sacrifice during a festival], and Shammai says: One must not lean [his hands during a festival]!

SEE: גו, מתוך

תוך

תוך כדי דיבור

within as much [time] as [needed for] an utterance

משנה: מי שאמר: "הריני נזיר", ושמע חבירו ואמר: "ואני", "ואני" — כולם נזירים. (נזיר כ, ב: משנה פ"ד מ"א) תלמוד: ריש לקיש ... אמר: והוא שהתפסו כולן בתוך כדי דיבור. וקמה תוך כדי דיבור? כדי שאלת שלום. וקמה כדי שאלת שלום? כדי שאומר שלום תלמיד לרב ("שלום עליה, רבי"). (שם וש"ס)

MISHNA: [If] one said: "I hereby become a nazirite," and his friend heard [him] and said: "Me, too" [and another one said: "Me, too" — they are all nazirites. TALMUD: Resh Lakish said: Provided that all of them attached [their vow] within as much [time] as [needed for] an utterance. And how long is "within as much [time] as [needed for] an utterance"? As much as a greeting. And how long is "as much as a greeting"? As long as [it takes] for a disciple to greet his master (with the three Hebrew words: "Shalom to-you, my-master").

SEE: כד, מתוך

Let it prove! (יכח הפעיל) fut. 3rd pers. f.s. תוכיח

SEE: יכח

SEE: שו"ס, תומא

תור; תורא

(1) turtle-dove

תורין — גדולים קשרים; קטנים פסולים. (חולין כב, סע"א)

תדע* fut. 2nd pers. m.s. (ידע)

You should know (that such is the case) ...

This term is used to introduce a proof that corroborates the halakhic statement or the explanation just now quoted in the Talmud.

אינו נהרג עד שיאמר: "כך הוא בעיניי", ותו אומרים: "מפי השמועה". תדע, שהרי לא הרגו את עקבא בן מהללאל (סנהדרין פח, סע"א)

[A rebellious elder] is not executed unless he says: "Thus it [appears] in my eyes," and they (= his colleagues) say: "[Our ruling has been received] from tradition." You should know (that such is the case), for [the Sanhedrin] did not execute Akavia b. Mahalalel

* The Talmud Yerushalmi uses the fuller form: תדע לך שהוא בן (ירושלמי סנהדרין פ"ח ה"א)

תהא fut. 3rd pers. f.s. (היי)

Let it be ...; Let it refer to ...

This term introduces a resolution of a difficulty that restricts the text under discussion to a particular situation.

היכי מצי סמיך? והא אמר ר' יוחנן: בתחלה הוא אומר: "הי שפתי תפתח ...!" אמר ר' אלעזר: תהא בתפלת המנחה. (ברכות ט, סע"ב ע"פ תהלים נא:יז)

How can one connect [the b'rakha with the beginning of the Amida]? Did not R. Yohanan say: At the beginning [of the Amida] one must recite: ... R. El'azar said: Let it (= the duty to say: ... (ה' שפתי תפתח) refer to the afternoon service.*

* Nowadays, however, the ה' שפתי תפתח is recited before every Amida.

תהי prt. (תהי; תהי imp.)

(1) מריח smelling תהי ליה בקנקניה (כ"ב כב,א ורש"י; שבת קח,א ורש"י שם) smell his vessel (to determine the quality of the wine) (= examine his Torah learning to determine whether he is really a Torah scholar!)

(2) תוהו; תמה wondering תהי בה ר' אלעזר. אמר ר' זיקא: מאי תהי דר' אלעזר? (עירובין סו,א ורש"י שם) R. El'azar [was] wondering about it (= the halakha). R. Zera said: What is [the reason for] the wonderment of R. El'azar?

תו (= תוב)

שוב; עוד again; furthermore; in addition לשנה תו איקלע לאתרין ... (פסחים קז,א) A year later he chanced upon our town again ...

ותו לא* ושוב לא; ולא יותר

and no more; and no further וליקא האי פסוקא ותו לא? (ברכות יב,ב) But let him say this pasuk and no more?!

* This expression is also used in Modern Hebrew.

ת

תא imp. (אתי) בוא! come!

This imperative is often followed immediately by another imperative.

Come (and) see ...! (גיטין נז,א ועוד)

SEE: אתא

תא שמע בוא ושמע! Come [and] hear!

This expression introduces a mishna, a baraita, a pasuk, or an early amora's statement or practice that is quoted either as proof for the opinion of an amora, or as a resolution of a problem, or as a difficulty.

רב צלי של שבת בערב שבת — אומר קדושה על הכוס או אינו אומר קדושה על הכוס? תא שמע, דאמר רב נחמן אמר שמואל: מתפלל אדם של שבת בערב שבת ואומר קדושה על הכוס. (ברכות כז,ב)

Rav recited the Amida for the Sabbath on Friday — does one say Kiddush over a cup (of wine), or not (afterwards)? Come [and] hear, that Rav Nahman quoted Sh'muel saying: A person may recite the Amida for the Sabbath on Friday and say Kiddush over a cup (of wine).

תאגא SEE: תגא

תבר (תבר; תבר act. prt., תביר pass. prt., ליתבר fut.)

he broke שבר מנא תבירא תבר! (בבא קמא יז, סע"ב) He broke a broken utensil (therefore he is not liable for the damage)! SEE: תברא

תברא/תברא refutation; contradiction* סתירה

מצדה תברא. (קידושין עד,ב; זבחים יג,ב) The refutation (of the analogy) "is at its side" (= is clear).

(2) שבר; צרה; אסון trouble; calamity מאי קא גרים להו תברא? (עבודה זרה ב,א) What causes them the calamity?

(3) שובר a document that "breaks" (= cancels)

another document; receipt; voucher שטרך אירכס לי. אכתוב לך תברא. (בבא בתרא קע,א, ב) I lost your document (of indebtedness). I will write you a receipt.

* See the next entry.

תברא/תברא* מי ששנה זו לא שנה זו

There is a contradiction! The one who taught this (statement) did not teach that (statement)!

This exclamation asserts that the apparent contradiction between two clauses of an anonymous mishna** can be resolved only if one presumes that the clauses are really statements of different tannaim who are in disagreement.

משנה: המתכוין להוציא לפניו וברא לו לאחריו — פטור; לאחריו וברא לו לפניו — חייב. (שבת צב, רע"ב: משנה פ"י מ"ד) תלמוד: אמר ר' אלעזר: תברא! מי ששנה זו לא שנה זו (שם) MISHNA: [If] one intends to carry out [an object] in front of him, and it shifts [to be] behind him — he is exempt [from punishment]; [if he intends to carry it] in back of him, and it shifts in front of him — he is subject [to punishment].

TALMUD: R. El'azar said: There is a contradiction! The one who taught this (= that he is subject to punishment) did not teach that (= that he is exempt)!

* We have translated תברא, contradiction, which is consistent with Rashi's comment on עה"ב, According to Rabbenu Hananel, however, the word is an oath. His opinion is quoted by the Tosafot there and by R. Nathan of Rome in his Arukh. It is also possible to understand this form as an imperative of the verb תבר with a 3rd person f.s. suffix — either תברא or תברא — meaning split it (into two)!

** In one extraordinary instance, the contradiction is between R. Meir's halakha as recorded in a mishna as opposed to a halakha of his in a baraita. See:

בבא מציעא פב,ב ושיטה מקובצת שם בשם ר' חננאל

תגא/תאגא

(1) כתר crown ודאשתמש בתגא חלף (מגילה כח,ב ורש"י שם: משנה אבות א:ג) and one who exploited the crown (of Torah learning) has passed (from the world)

(2) תג crown = the crown-like portions of certain letters in a Torah scroll*

מאי טעמא אית ליה תגא? (מנחות כט,ב ע' רש"י ותוס' שם) Why does [this letter] have a crown?

* In the post-Talmudic work, מסכת סופרים, a תג is one of the crown-like decorations written on top of the letters שטטנז גץ

תדיר; תדירא* constant; regular; frequent

תדיר ושאינו תדיר — תדיר קודם. (ברכות נא, סע"ב וע' זבחים פט, רע"א: משנה פ"י מ"א)

[As for a] constant [duty] and [one] not [so] constant — [the] constant [duty] takes precedence.

* The first form is Hebrew, and the second is Aramaic.

[As for] turtle-doves — large ones are fit [to be offered on the altar]; small ones are disqualified.

(2) line; row; turn

תורה נרא דשיפתיה (ברכות לט, א)
the outer line (= the edge) of his lip

* The first form is Hebrew, and the second is Aramaic.

תורה (תור) שור (abs.)
סוף סוף דמי תורה נעליא בעי לשלומי (בבא קמא ל, א)
Ultimately he must pay the value of a good ox!

תורגמן (= תרגמן)

(1) translator; interpreter

"על פי שנים עדים" — שלא תהא סנהדרין שומעת מפי תורגמן. (מכות ו, ב: משנה פ"א מ"ט ע"פ דברים יז, א)

"Through the mouth of two witnesses" — so that the Sanhedrin not hear [evidence] from the mouth of the interpreter.

(2) speaker; the man who stood near the hakham who was lecturing and repeated the lecture to the audience in a loud voice

ור' חנניה בן עשביא לתורגמן ותורגמן השמיע לרבים (מועד קטן כא, א)

and R. Hanania b. Akavia [spoke] to a speaker, and the speaker spoke aloud to the public

SEE: תורגמן, תורגמן

תורה (of a document) the substantive part

This portion of a document spells out the particulars of the transaction: the names of the parties, the date, and — in a financial deal — the amount of money and a description of the merchandise involved.

שתקו שתוקי לבצע עד דכתביתו ליה לתורה דגיטא (גיטין פד, סע"ב)

keep the husband silent (from stipulating any conditions) until you write the substantive part of the bill of divorce

SEE: טופס

תותי תחת

יומא חד יתיב קא גריס תותי דיקלא (שבת קנ, ב)
one day he was sitting, studying under a palm tree

This preposition is also used with personal-pronoun suffixes, chiefly:

תותיה תחתיו

* This word, which is popularly pronounced תותי, is a shortened form of תותיה (which seldom occurs).

SEE: תתא, תתא

לכתחילה/לכתחלה

תיבה; תיבותא

Besides the Biblical meanings of this noun — a box or (Noah's) ark — there are two additional

usages in the Hebrew of the Talmud.

(1) the holy ark (containing Torah scrolls)**

למה שלח ציבור יורד לפני התיבה? (ראש השנה לד, ב)
Why does the leader of public prayer go down before the holy ark (and repeat the Amida)?

(2) word

הפוך את התיבה ודורשה! (שבת נה, ב ע"פ בראשית מט: ד)
Reverse [the order of the letters in] the word (פחה) and interpret it (as the initials of several other words)!

* The first form is Hebrew, and the second is Aramaic.

** In this sense, the תיבה is used with the definite article. In Talmudic times, the ark, which was also called the ארון, was portable. In the contemporary synagogue, the table or desk from which the reader leads the congregation in prayer is sometimes called the תיבה.

תיבעי (= תתבעי) fut. 3rd pers. f.s. (בעי אתפצל)

(1) תשאל

it will be a question; let it be a question

In this sense, this verb usually refers to a halakhic problem and its application.

For an example, see תיבעי לך כי תיבעי לך.

she/it should require תהא צריקה (2)

אי אשתו היא, תיבעי גט! (יבמות קח, א)

If she is (indeed) his wife, she should require a bill of divorce (in order to marry someone else)!

* In certain tractates (נזיר, תמורה, נזיר, נדרים) indicates that a halakhic problem remains unresolved — just like תיקו in most tractates.

For examples — see טע"ב ורש"י שם

SEE: איבעי, תיקו

תיהוי (= תהוי) fut. 3rd pers. f.s. (הוי)

let it be; it will be תהא; תהיה

For an example, see ... לימא תיהוי תיובתא דר'.

SEE: תהא

תיובתא

refutation; contradiction תשובה; סתירה

Both תשובה and תיובתא — from the Aramaic תוב and the Hebrew שוב respectively — mean a response in the sense of a refutation, not a resolution.

For examples, see the next entry, and see the entry ... לימא תיהוי תיובתא דר'.

* Occasionally, תיובתא is the equivalent of תשובה in the sense of return (to God), repentance, as in כג, ב.

תיובתא דר' ...

תשובה לר' ... קושניא [לדעתו] של ר' ...
[This constitutes] a refutation of [the opinion of] R. ...

This expression rejects the opinion of an amora because of a contradiction from a mishna or a baraita. When the word תיובתא is repeated after the amora's name, it denotes that the refutation is final.*

תיובתא דרב פפא תיובתא, והילכתא כותיה דרב פפא.
תיובתא והילכתא? (עירובין טז, ב)

The refutation of Rav Pappa's opinion is a refutation, and the halakhic ruling is in accordance with Rav Pappa. [Is there both] a refutation and a halakhic ruling [in favor]?!]

* According to Rabbeinu Hananel (quoted in the Arukh), R. Yitzhak Alfasi (גיטין פרק ז'), and Rashi (on עבא, עבא), usually indicates that a halakhic opinion has been clearly and definitely rejected; whereas קשיא, [it is] difficult, does not mean that the difficult opinion must be rejected. For a different distinction — see the Rashbam in his commentary on רע"ב ב, ב.

תילתא * שליש

תילתא יהבינו לה לאחתיא (בבא מציעא לט, ב)

we give one-third [of the estate] to the sister

* See the table of fractions in Appendix II.

תימא/תימר (= תמר) fut. 2nd pers. m.s. (אמר)

you will say תאמר

For examples, see תימא, תימא, and תימא.

תימה * astonishment; wonder

כל דבריד אינו אלא דברי תימה! (פסחים עב, סע"ב)

All your words are nothing but words [that arouse] astonishment!

* In Talmudic commentaries, this word is often used to introduce a difficulty, as in Tosafot טע"א.

תימצא

תינוק (תינוקות. pl.) "a suckling"; child; boy

תינוקות של בית רבן

אין מבטלן תינוקות של בית רבן — אפילו לבגן בית המקדש. (שבת קט, סע"ב)

We do not cause schoolchildren to neglect [their Torah studies] — even for the building of the Beth HaMikdash.

תינח (= תניח) fut. 3rd pers. f.s. (נח)

תונח; תהא נוחה

This term introduces the following difficulty: Whereas the statement or the explanation that has just been proposed fits one of the cases under discussion, it does not fit another case.*

אמר לפניו: רבנו שלעולם! במה אדע? אמר לו: קחה לי עגלה משוקשת וגו'. אמר לפניו: רבנו שלעולם! תינח בזמן שביית המקדש קיים, בזמן שאין בית המקדש קיים מה תהא עליהם? (מגילה לא, ב ע"פ בראשית טו: ח"ט)

He (= Avraham) said before Him: Lord of the universe! By what (means) will I know (that my descendants can obtain forgiveness)? He said to him: Take me a heifer three-years old ...** He said before Him: Lord of the universe! [That answer] is

appropriate for the time when the Beth HaMikdash is standing, [but] in the time when the Beth HaMikdash will not be standing, what will become of them (since they will have no means to obtain forgiveness)?

* Compare הניחא which introduces an objection on the grounds that a proposal is consistent with only one opinion.

** The Divine response indicates that the Jewish people will obtain forgiveness through the korbanot.

SEE: תיקו, תיקו

תיסברא

תיסגי (= תסגי) fut. 3rd pers. f.s. (סגי)

let it be enough תספיק; תהיה די

ותיסגי לך בחד! (שבת לג, ב)

But it should be enough for you with one!

תיפוך (= תפוך) fut. 2nd pers. m.s. (אפך)

תתפך

לעולם לא תיפוך, אפוך, מוחלפת השיטה

SEE: תיפוך

תיפוך (= תפוך) fut. 3rd pers. f.s. (נפך)

תפא

it will go out; let it go out

תיפוך ליה * תפא לו! ילמד אותה

let it be derived by him! let him derive it!

This expression introduces the following difficulty: Why not derive the same point through a simpler or more fundamental reason, source, or interpretation — than the one that has been previously cited?*

רמז לעדים זוממין שלוקין מניין? ... ותיפוך ליה מ"לא תענה" (סנהדרין יא, ומכות ב, ב ע"פ שמות כ"ג)

Where [in the Torah] is there an allusion to [the law that] false witnesses are (sometimes) subject to flogging? ... (In response, a complicated derivation is presented whereupon the Talmud asks:) But let him derive it (instead) from (the pasuk): "You shall not testify (falsely)" (since the standard punishment for violating a negative command is flogging)!

* Occasionally, תיפוך introduces an argument against the halakha that has been presented, as in רע"ב פד, ב.

תיקו (= תיקו) fut. 3rd pers. f.s. (קו)

תעמד!

Let it stand! This term appears at the conclusion of some Talmudic discussions to indicate that the problem that was under consideration remains unresolved.*

בצי רב פפא: בין פסוקא לפסוקא, מהו? תיקו! (ברכות ה, סע"א)

Rav Pappa poses a problem: What is the halakhic ruling [about leaving the synagogue] between [the reading of one] pasuk and [another] pasuk? Let it stand.

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that one clause constitutes a general principle, while the other clause spells out the particulars.

משנה: ... נכסים שהן של בני ברית ... (ב"ק טז, טז) משנה א: תלמוד: למעוטי דנקרי. הא קתני לה לקמן: שור של ישראל שנגח שור של נכרי — פטור! תני והדר מפרש. (בבא קמא יג, רע"ב ע"פ כת"י)

MISHNA: ... property that belongs to children of the covenant ... [if damaged, compensation must be paid] TALMUD: Excluding [the property] of a non-Jew [from the law of compensation]. But did not [the tanna] state it later: [As for] an ox of a Jew that gored an ox of a non-Jew [the owner] is exempt [from paying compensation]?! [The tanna first] states [the general rule that only the damaging of property belonging to Jews requires compensation], and then he explains [the specifics].

* "Since non-Jews do not hold a person responsible for his animal that caused damage, hence we rule according to their laws" (רמב"ם הלכות נזקי ממון פ"ח ה"ה). See also R. Menahem HaMeiri in *Beth HaB'kira* on this passage. SEE: פרושי קא מפרש

תני חדא ... ותניא אידך ...

[תנא] שונה אחרת ... ושונה אחרת ...

[A tanna] teaches one [baraita] ..., whereas another [baraita] is taught ...

This formula presents two baraitoth that are apparently in direct conflict with each other. Subsequently, the Talmud resolves the contradiction.

תני חדא: העונה "אמן" אחר ברכותיו הרי זה משונה, ותניא אידך: הרי זה מגונה. (ברכות מה, סע"ב)

[A tanna] teaches one [baraita]: One who answers "Amen" after his own b'rakhoth is worthy of praise, whereas another [baraita] is taught: He is worthy of condemnation.

SEE: תנו רבנן ... תניא אידך ...

קתני מיהת/מיהת ...

[The tanna] states at any rate ... Immediately after a fairly lengthy baraita has been quoted in full, this formula is used to introduce an excerpt from the same baraita, which constitutes a basis for the argument that is about to be presented.

משנה: המפקיד פירות אצל חבירו — אפילו הן אוכלין — לא יגע בהן. רבן שמעון בן גמליאל אומר: מוכרו בפני בית דין מפני שהוא קמשיב אבידה לבעלים. (ב"מ לח, א: משנה ג.) תלמוד: ... אמר ר' יוחנן: ... יותר מכדי חסרון — דברי הכל: מוכרו בבית דין ... מיתבי.

ברייתא: המפקיד פירות אצל חבירו והרקיבו: ... והחמיו: שמו והבאיש: דבש והדבש — הרי זה לא יגע בהן, דברי ר' מאיר; והקמים אומרים: עושה להן תשנה ומוכרו בבית דין ... תלמוד: קתני מיהת: "פירות" ... והרקיבו: מאי לאו אפילו יותר מכדי חסרון? (שם)

** In the very next line in this Talmudic passage, another baraita that begins הוזהר ר' אומר is introduced by the term תניא, it is taught — apparently since the name of a tanna is mentioned at the outset. Compare תניא and its note.

SEE: תנו and its note.

תנו רבנן ... תניא אידך ...

שנו חכמים ... ושונה אחרת ...

The hakhamim taught ..., [and] another [baraita] is taught ...

This formula presents two baraitoth that deal with halakhoth that are related to each other. The halakhoth are complementary — not contradictory.

תנו רבנן: "לא תגנוב" — בגונב נפשות הקתוב מדבר ... תניא אידך: "לא תגנוב" — בגונב קמון הקתוב מדבר ... (סנהדרין פ"א ע"פ שמות כטו וויקרא יט"א)

The hakhamim teach: "Thou shalt not steal" — Scripture is speaking of stealing human beings (= kidnapping) ...; another [baraita] is taught: "Thou shalt not steal" — Scripture is speaking of stealing money ...

SEE: תני חדא ... ותניא אידך ...

תני imp. (תני) שנה! ... Read ...! State ...! This imperative proposes a textual correction or an interpretation of a mishna or baraita.

משנה: ואלו חייב להקריז: ... צבורי פירות ... (בבא מציעא כד, סע"ב: משנה פ"ב מ"ב) תלמוד: תני: צבור פירות! (שם כה, א)

MISHNA: And these are [the found articles that] one must announce: ... heaps of fruit ...

TALMUD: Read: "A heap of fruit!"

SEE: פוק תני לברא

תני (תני: תנו pl.)

שונה he teaches; he states ר' חייא תני כוותיה דרב, וכולהו תנאי תנו כוותיה דשמואל. (פסחים ח, סע"ב)

R. Hiyya teaches [a baraita] in accordance with [the opinion of] Rav, while all the tannaim (= the experts at committing halakhoth to memory) teach [a baraita] in accordance with [the opinion of] Sh'muel

אדתני...ליפלוג ולייתי בדידה, הוא תני לה והוא אמר לה: SEE: פוק תני לברא

קתני (= קא+תני)

הוא שונה he teaches; [the tanna] states SEE: הכי קתני

תני והדר מפרש

שונה ואחר כך מפרש. [The tanna first] states [the general rule], and then he explains [the specifics].

In response to the argument that two clauses of a mishna or a baraita are redundant, the Talmud sometimes resolves that difficulty by contending

between two tannaim that is about to be quoted.

אמר רב הונא לרבה ברבי: חטוף וברד! למימרא דמברך עדיו מקמא דעני "אמן"? והתנאי: ר' יוסי אומר: גדול העונה "אמן" יותר מן המברך! ... תנאי היא, דתנאי: ... ממחריו למברך יותר מן העונה "אמן". (ברכות נג, ב)

Rav Huna said to his son Rabba: Seize [the cup of wine], and recite the b'rakha! Is it to say that the one who recites a b'rakha is superior to one who answers "Amen"? But is it not stated [in a baraita]: R. Yosé says: The one who answers "Amen" is greater than the one who recites the b'rakha! ... It is [a controversy between] tannaim, since it is stated [in another baraita]: ... the one who recites a b'rakha is rewarded more quickly than the one who says "Amen."

(2) In some instances, these expressions indicate that two anonymous mishnayoth or baraitoth that contradict each other represent the opinions of two different tannaim; hence there is no need to resolve that contradiction.

תנו: העובד עבודת כוכבים — עובד, איו, אומר, לא והאנו תנו: האומר אעבוד, אלו ואעבוד? ... רב יוסף אומר: תנאי שקלת מעלמא? תנאי היא, דתנאי: האומר: בואו ועבדוני — ר' מאיר מחייב, ור' יהודה פוטר. (סנהדרין סא, א)

We have learned [in a mishna]: One who engages in idolatry [is executed] — serving [the idol], yes; saying [that he would do so], no. But have we not learned [in another mishna that if one says]: I will serve [idols] or I will go and serve ... [he is executed]?! ... Rav Yosef said: Have you eliminated tannaim from the world?! [This issue] is [a controversy between] tannaim, as it is stated [in a baraita]: If one says: Come and worship me — R. Méir declares [him] liable [to the death penalty], while R. Y'huda exempts [him].

SEE: ליסא קתנאי, (ו)תני תנאי קתני תנאי

תנו/תנו/תנו* (תני) they taught; they stated

For examples, see the next two entries.

* The vocalization and the explanation of this verbal form are somewhat controversial. It is popularly pronounced תנו and understood as a past tense — parallel to the Hebrew שנו, which probably influenced its pronunciation. According to the usual pattern in Aramaic, the past tense should be vocalized תנו — as the Yemenites pronounce it — or perhaps תנו. It is also possible to regard the תנו pronunciation as an Aramaic participle, the equivalent of the Hebrew שונים, teaching.

SEE: תניא להא דתנו רבנן, תנא/תנאי

תנו רבנן שנו חכמים

This expression usually* introduces a baraita that begins with an anonymous statement.

תנו רבנן: המתפלל צריך שיקוין לבו לשמים. ** (ברכות לא, א) The hakhamim taught: One who is praying must direct his heart to Heaven ...

* Occasionally, it introduces a mishna as in מ, לזא.

and stood at three — ... the seller may retract, but not the purchaser And the tanna taught: [If articles were sold as] inferior, and they turned out to be superior — the seller can retract, but not the purchaser.

* According to Rabbenu Hananel (on מ, לזא) and R. Nathan of Rome in his *Arukh*, the first word is the noun תנא, the tanna, and תנא is a verb in the past tense, a variant of תנא, he taught.

** According to Rashi (on מ, לזא) and the Rashbam (on the passage quoted above as an example), the first word is the verb תנא, (he) taught, and it should be vocalized accordingly. They explain תנא as a noun meaning our tanna, with the suffix תנא- used as the first-person-plural possessive pronoun, our.

SEE: תנא, תנא/תנאי

תנאי; תנאה* a stipulation; a condition

מכדי כל תנאי מהיכא נמרינו? מתנאי בני גד ובני ראובן. תנאה דאפשר לקיימיה על ידי שליח כי התם הוי תנאה; תנאה דלא אפשר לקיימיה על ידי שליח כי התם לא הוי תנאה. (כתובות ע"א ע"פ במדבר לב:כט)

Now from where do we derive [the validity] of any stipulation? From the stipulation [made by Moshe Rabbenu with the tribes of Gad and R'uven ("if the children of Gad and the children of R'uven will cross the Jordan with you, every man armed for battle before the Lord, and land shall be conquered before you — you shall give them the land of Gil'ad for a possession")].** A stipulation where it is possible to perform it (= the transaction) through an agent as in that case (where Moshe was to give them the land through his agent Y'hoshua) is a [valid] stipulation; a stipulation where it is not possible to perform it (= the transaction) through an agent as in that case is not a [valid] stipulation.

* The first form is Hebrew, and the second is Aramaic.

** That stipulation is regarded as the prototype. Some of the other features that are also derived from this prototype are the following:

- (1) The stipulation must be doubled (תנאי כפול), so that it contains both a positive and a negative formulation, e.g., "If ... will cross the Jordan ...; but if they will not ..."
- (2) The positive clause must precede the negative clause (הן קודם ללא), e.g., "If ... will cross ..." must precede "if they will not cross ..."
- (3) The if-clause must precede the principal clause (תנאי קודם למעשה), e.g., "If ... will cross ..." must precede "you shall give them ..."

תנאי ק[מחלקת] תנאים

[It is] like [a controversy between] tannaim.

תנאי היא [מחלקת] תנאים היא

It is [a controversy between] tannaim.

(1) These two expressions usually indicate that the halakha, quoted in the name of an amora — or the controversy between two amoraim — was already the subject of an earlier controversy

Talmud is due to take up, the one reprinted in our editions at the head of the Talmudic discussion. A mishna is often quoted by the Talmud in order to raise a difficulty or to provide proof with regard to a point that was presented earlier in the discussion.

אתמר: שנים שאכלו כאחת — פליגי רב ור' יוחנן. חד אמר: אם רצו לזמן, מזמניו; וחד אמר: אם רצו לזמן, אין מזמניו. תנן: שלשה שאכלו כאחת — היבינו לזמן. שלשה — אין שנים — לא! (ברכות מהא)

It was stated: [As for] two who ate together — Rav and R. Yohanan disagree. One says: If they wish to recite Birkath HaZimmun, they may recite Birkath HaZimmun; while the other says: If they wish to recite Birkath HaZimmun, they may not recite Birkath HaZimmun. We learned (in the mishna): Three who have eaten together are obligated to recite Birkath HaZimmun — three, yes; [but] two, no!

(2) תנן is also used at the end of a clause — usually when the correct reading of the mishna or its interpretation is being clarified.

"אלו" תנן או "ואלו" תנן (שבת יג, ב)
Have we stated "these are" [in the mishna text], or have we stated "and these are"?

* Occasionally, תנן introduces a baraita — as in לוא, ברכות. תנינא, והתנו, והא און תנו, תנו התם. SEE:

תנן התם שנינו שם
This expression usually introduces a mishna from a different tractate (e.g., מ"ז quoted in א, בבא בתרא טא) or from a different chapter in the same tractate (e.g., מ"ג quoted in א, בבא מציעא פ, סע"ב). Occasionally, it introduces a mishna from the same chapter (e.g., א"ד, פסחים ד, ב, see Rashi's comment there) or even a baraita (e.g., סע"א, see Tosefot there). The text thus presented inaugurates a Talmudic discussion. In some instances, a contradiction is pointed out between that text and our mishna (e.g., בבא מציעא שם). In other instances, there is a discussion and explanation of that text, since it deals with an aspect of the topic the Talmud has been discussing (e.g., פסחים שם).

* תנן often introduces a mishna from a tractate that has no Babylonian Talmud.

ותסבא/ותיסבא* (= ותסברה) fut. (סבר)
כלום אתה סבור כך?

Do you (really) maintain it (= that opinion)?!
This word introduces a difficulty — usually with regard to the opinion of an amora.

אמר ר' ירמיה ואיתימא ר' חייא בר אבא: מנצפ"ך צופים אמרו. ותיסבא?! והכתיב: "אלה המצות" — שאין תנבא רשאי לחדש דבר מעתה! (שבת קד, רע"א ע"פ ויקרא כז:לד)

R. Yirm'ya — and someone says R. Hiyya b. Abba —

said: The prophets proclaimed (= the distinct forms of those letters at the end of a word, ד ו ך ך ך). Do you (really) maintain it (= that it was the prophets who originated them)?! But is it not written: "These are the mitzvot" — [teaching] that a prophet is not permitted to originate anything from now on!*

* This final נ; is a personal-pronoun suffix that is equivalent to final ה.

** The proper form of the letters is of halakhic significance in such mitzvot as t^{fillin} and m^{zuza}.

SEE: סבר, (ו) את לא תסבא.

תסתיים fut. (סים אתפצל)

תתברר* let it be settled; let it be clarified
Sometimes a controversy is presented between two amoraim without any indication as to which of the two amoraim held which opinion. In order to fill this gap in the tradition, the Talmud examines other statements about the issue in dispute that may indicate which amora said what.**

פליגי בה אבא דרב אושעיא ובר קפרא — חד אמר: אין מתאחין, וחד אמר: מתאחין. תסתיים דאבא דרב אושעיא דאמר: אין מתאחין, דאמר רב אושעיא: אין מתאחין. ממאן שמיע ליה? לאו מאבא?! (מועד קטן כד, סע"א)

The father of Rav Oshaya and Bar Kappara disagreed about it — one said: [One's garments that were torn because of mourning] may not be sewed up, while the other said: They may be sewed up. Let it be settled that Rav Oshaya's father is [the one] who said: They may not be sewed up, for Rav Oshaya said: They may not be sewed up. From whom did he hear it? Was it not from his father?!

* See Rashi on רע"א כז, מגילה.

** In some instances where the identification thus determined is conclusive, the term תסתיים is repeated after the evidence is cited, as in מהב, ברכות.

SEE: חד אמר ... וחד אמר ... סיים

תפל

without salt; tasteless
בשר — בין תפל בין מליח מותר לטלטלו. (שבת כח, סע"א)
[As for] meat — it is permitted to handle it (on the Sabbath) whether it be without salt or salted.

* This adjective is occasionally used in Biblical Hebrew, e.g., in (איוב ו:ו) היאכל תפל מבלי מלח? (איוב ו:ו)

SEE: טפל

תפשוט fut. 2nd pers. s. (פשוט) תפשוט

you may solve; you may settle (a halakhic problem)

For an example — see סע"ב יז, בבא קמא.

SEE: פשט

תקין (תקן: מתקן, act. prt., מתקן, pass. prt.) ליתקין

he established; תקין התקין (fut.)
he instituted (a Rabbinic enactment)

כל דתקו רבנו, קצין דאורייתא תקו. (פסחים לב, וש"י)

Whatever the hakhamim have instituted, they have

instituted [with strictness] similar to Torah law.

SEE: מתקין

תקין (תקן: תקין, prt.)

(1) **נתחזק** it was strong;

it was heavy; it became severe

כי תקין גזירתא (שבת לג, ב)

when the decree became severe

(2) **תקין** it overpowered; he seized

תקין להו יצרא דעבירה (עבודה זרה סט, סע"ב)

the passion for (sexual) immorality would overpower them

(3) **החמיץ** it turned into vinegar;

it became sour

תקין ההוא חמרא. (ב"מ קו, ב)

That wine became sour.

SEE: מתקין

תקין תזק; קשה strong; tough

ואי איניש תקיפא הוא דלא יחייב מתנה ... (ב"מ סד, רע"א)

But if he is a tough guy who does not give presents ...

תקל* (תקל: תקיל, act. prt., תקיל, pass. prt.)

he weighed

זיל שלים לה טבין ותקילין! (בבא מציעא מד, ב)

Go (and) pay her current and [full]-weight (coins)!

* This verb can be found in דניאל ח:כז, which is quoted in The Aramaic nouns תקל תקלתא במאזנא: סנהדרין כב, מתקל, weight, and תיקלא, shekel, also occur in the Talmud.

SEE: שקל

תקנה; תקנתא*

(1) **a remedy; welfare**

מפני תקנת השבויו (גיטין מהא: משנה פ"ד מ"ו)

because of the welfare of the captives

לית ליה תקנתא (יומא כז, סע"ב)

it has no remedy

(2) **an enactment; Rabbinic legislation**

ותקנתא לתקנתא לא עבדינו (בבא מציעא ה, רע"ב)

and we do not make [one] enactment to [protect another] enactment

* The first form is Hebrew, and the second is Aramaic.

SEE: מאי תקנתיה

תרגם (רגם תפצל: מתרגם, prt.)

(1) **תרגם** (מעברית לארמית)

he translated (from Hebrew into Aramaic)

"יום תרועה יהיה לכם" — ומתרגמינו: "יום יבא יהא לכוך"

(ראש השנה לג, ע"פ במדבר כט:א ות"א שם)

"a day of triumph it must be for you" — and we translate

(into Aramaic): "a day of blowing" it must be for you"

(2) **פרש** he explained; he interpreted

In this sense, this verb usually refers to an amora's

resolution of a difficulty, achieved by reinterpreting

a mishna or a baraita.

תרגמה רב פפא בלסטיס מאנין. (ב"מ כב, רע"א ע"פ כ"י)
Rav Pappa interpreted it (= the word גנב in the baraita) as "an armed robber."

SEE: תרי תנאי, תורגמן

תרגמה ר' ... אליבא דר' ...

ר' ... פרש אותה לפי דעתו של ר' ...

R. ... interpreted it in accordance with the opinion of R. ...

This formula presents one amora's resolution of a difficulty with regard to the opinion of that amora's opponent or his teacher's opponent. Even though intellectual honesty moves him to defend his opponent's point of view, nevertheless he really disagrees with him and maintains that his own opinion is the halakha.*

תרגמה רבא אליבא דאבאי. (סוכה יט, רע"א ורש"י שם)

Rava interpreted it in accordance with the opinion of Abbayé.

* See סע"ב כב, שבת for a list of Talmudic passages with this expression.

תרוניהו

שניהם the two of them; both of them

תרוניהו מן המקרא הזה (סנהדרין ז, ב)

both [points are deduced] from the following passage

SEE: (ד) אמרי תרוניהו, תרי

תרי/תריני שנים two

This number is sometimes used with personal-pronoun suffixes:

תרוינו שנינו the two of us; both of us

תרויכו שניכם the two of you; both of you

תרוניהו שניהם the two of them;

both of them

SEE: כי תרי, תרוניהו

תרי גווי

שני מיני ... There are two types of ...

In order to explain away a contradiction or a redundancy, the Talmud sometimes proposes that the same term refers to two different cases.

ותרי גווי קטן: ... קטן שלא הגיע לחינוך ... קטן שהגיע לחינוך ... (ברכות טו, רע"ב; מגילה יט, ב)

and there are two types of minors: ... a minor who has

not reached the age of education (who is not fit to

perform the mitzva of reading the scroll of Esther, and) ... a minor who has reached the age of education

(who is fit to read it according to R. Y'huda).

תרי תנאי אליבא דר' ...

שני תנאים [חלוקים] לדעת ר' ...

[The statements] are [made by] two

[different] tannaim, [who disagree] about the

opinion of R. ... (an earlier tanna).

"דמים" תתתי משמע. (מגילה יד, רע"ב ורש"י שם)
[The word] "blood" has two different meanings
(menstrual blood, and the spilling of blood = murder).

(2) ... פירושו שתיים.

[The use of a noun in the plural] indicates [a minimum of] two.

"בסוכות" תתתי משמע. (סוכות טב)
[The word] "in-the-sukkoth" indicates [a minimum of]
two [walls for a sukkah].

* See the note on the entry דמים.

twelve תתתי קרי f. שתיים עשרה

return; repentance; reply תשובה
For an example — see תשובה.

below; down תתא/תתאי למטה
[The word] "in-the-sukkoth" indicates [a minimum of]
two [walls for a sukkah].
SEE: תותי

lower; lowest; the bottom תחתון
[The word] "in-the-sukkoth" indicates [a minimum of]
two [walls for a sukkah].
SEE: תותי

תתתי למה לי

Why do I [need] two?
This question poses the following difficulty: Why
are there two separate halakhoth — when one
may be logically inferred from the other?

משנה: וכל המתחייב בנפשו אין משלם ממנו, שנאמר: "ואם לא
יהיה אסון, ענוש יענשו" (כתובות לו, ב: משנה כ"ג מ"ב ע"פ
שמות כא: כב)
תלמוד: "כדי רשעתו" — משום רשעה אחת אתה מחייבו, ואי
אתה מחייבו משום שתי רשעיות ... תתתי למה לי? (שם לו,
סע"א ע"פ דברים כה: ב)

MISHNA: But anyone who is convicted of the death
penalty does not have to pay money (for his crime), as
it was stated: "And if there be no death, he must
certainly be punished" (to pay damages — implying
that if a death did occur because of his action, he is
exempt from paying damages).

TALMUD: "According to his evil" — on account of one
evil you require him to be punished (for one act), but
you do not require him to be punished on account of
two evils (involved in the same act) ... Why do I need
two (derivations of the same principle)?

SEE: תתתי למה לי

תתתי משמע

(1) ... שתי משמעיות שונות.
[The word] ... has two different meanings.

תתתי ואימא הכי

Resolve (the difficulty) and say thus!
This expression introduces the resolution of a
textual difficulty that is achieved either by
correcting the text (as in the example below) or by
limiting the scope of the case.

ר' שמעון (אומר: אינו חייב) עד שיקתוב את השם כולו. ורבי
מציית אקרת הכי? והתניא: ר' שמעון אומר: "ועשה אחת" —
וכל עד שיקתוב את השם כולו? תלמוד לומר: "מאחת". תתתי
ואימא הכי: וכל עד שיקתוב את השם כולו? תלמוד לומר
"מאחת". (שבת קג, ב ע"פ ויקרא ד: ב)

R. Shim'on [says: One is not guilty of desecrating the
Sabbath by writing] unless he writes the whole word.
But can you (really) say so?! Has it not been taught
(in a baraita): R. Shim'on says: "And he shall do
one" — you might [think that he is not guilty] unless
he writes the whole word? Scripture teaches: "[Part] of
one" (even if it does not comprise a complete word).
Resolve (the difficulty) and say thus: You might [think
that he is not guilty] unless he writes the whole pasuk?
Scripture teaches: "[Part] of one" (not a whole pasuk,
but a word).

* In some instances, תתתי occurs without the word
ואימא.

תתתי (תתתי)

gate (1) שער
[The word] "gate" has two meanings: (1) gate, and (2) price; the market value.

price; the market value (2) שער; מחיר
[The word] "gate" has two meanings: (1) gate, and (2) price; the market value.

complaint; resentment; argument תרעומת
[The word] "complaint" has two meanings: (1) complaint, and (2) argument.

two תתתי/תתתי f. שתיים

Two?! Both?!
This rhetorical question indicates that two elements
in the halakhic statements just quoted are
paradoxical (as in the example below) or
redundant (as in the next entry).

כופין ומבקשין — תתתי? (קידושין סה, א)
They (= the judges) compel [him to grant his wife a
divorce] and they request him [to do so]. Both?! (How
can granting a divorce be both mandatory and
voluntary?!)

A resolution of a difficulty: After the statement of
a tanna in one mishna or baraita is quoted as
contradicting another statement of the same
tanna in another mishna or baraita, the Talmud
sometimes replies that the contradiction presents
no real difficulty, because two different tannaim
who are disciples of that tanna have issued two
different reports of their master's statement.**

משנה: מאימתי קורין את שמע בצרבת? משעה שהכהנים
נקנסים לאכול בתרומתן ... דברי ר' אליעזר. (ברכות ב, רע"א)
משנה פ"א מ"א

ברייטא: ... משעה שקדש היום בצרבי שבתות — דברי ר'
אליעזר. (שם ב, ב)
תלמוד: קשיא דר' אליעזר אדר' אליעזר! תתתי תנאי אליבא דר'
אליעזר. (שם ג, רע"א)

MISHNA: From when do we read the Sh'ma in the
evening? From the time the kohanim [who have
purified themselves] enter to eat the t'ruma ... [this is]
the opinion of R. Eliezer.

BARAITHA: ... From the time the day is sanctified on
Sabbath eve — [this is] the opinion of R. Eliezer.

TALMUD: [This statement of] R. Eliezer is contra-
dictory to [the other statement] of R. Eliezer! [The
statements] are [made by] two [different] tannaim [who
disagree] about the opinion of R. Eliezer.

* In some instances, תתתי, and [they disagree] about the
opinion of.

** The different reports may have developed because their
teacher had actually changed his mind and presented a new
statement that one of the two disciples did not hear. See,
for example, the controversy between Rav and Levi with
regard to Rabbi's opinion in ב, כד, ב.
SEE: תתתי ויתנו ואלבא דר' יוחנן

twelve תתתי שנים עשר

* This word is used in Modern Hebrew to mean a dozen.

תתתי (תתתי)

(1) תתתי; ישב; תתתי
he resolved (a difficulty); he explained (a
difficult text); he corrected (a difficult text)
תתתי קושר, מתיר — מאי איכא למימר? (שבת עד, סע"ב)
You have explained [the source in the construction of
the Tabernacle for] tying [a knot], (but) what can be
said [about a source for] untying [a knot]?

ולאו תתתי קא מתרצת לה? תתתי הכי (ב"מ קטו, רע"א)
But aren't you (already) correcting it (= the text of
the baraita)?! (Then) correct [it] this way!

(2) ישר; זקן
he straightened; he stood erect
תתתי תתתי ויתב ומשתעי בהדיה!
he would certainly [have to] straighten [himself] and
sit up in order to talk with him!

SEE: תתתי